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WITH NOTES AND VOCABULARY

BY

REV. M. SHEEHAN, M.A., D.Ph.

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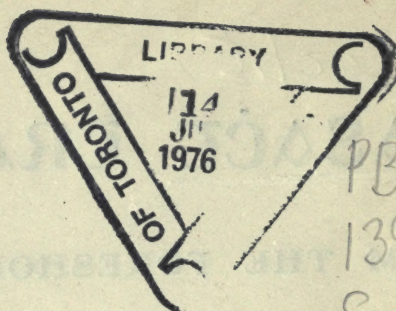
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M. H. GILL AND SON, LTD.,
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AN TRÁIGTEÓIR.

Bí an Scoláire ag siubal ar bharra na pailte¹ [hailte] i dtoradh oirde. Bí saoth anoir anvear ag réiteadh irteadh i mbeul na pailte.² Doonnaic ré ríor uair, i mearc na gcloí, roluir agus do réir mar do bí ré féin ag siubal, do bí an roluir ag tuisceadh aint uair, agus uaireanta doíreadh ré é agus uaireanta ná feiceadh.³ Inran deireadh do tseagmhaig ré le corán inran bfaill,⁴ agus d'imtigh ré ríor d'iarracht ar [go dtí]⁵ an rolar. Cia do beadh ann aet fear mór fada dub, caróg mór bheirín anuar ar a plinneadh, córda bunais aniar tar a cábail,⁶ caipín cluara air agus é go cruair fáirtce, rnamairde [rnamairde] fá n-a rmisín.⁷ Sean-lantreír⁸ aige ná raib ann aet don pána amáin agus é ag comad [coimead] an t-roluir ar fad amach poime. Do beannaig an scoláire dó.

An Tráigteoir.—Do bain tú geit aram. Cia hé tú? Nó an tú Tabairtín [Aibirtín]? Do cuir tú an cpoirde ar cpoit ionam le heagla.

An Scoláire.—I mbara [dar an mbairte],⁹ ir fuirir [fuirir] eagla do cuir ort. Ir dóca gur túirce do cuirfeá féin eagla ar duine ná mar do cuirfeadh eagla ort. Cad atá uait inran tráig¹⁰ an t-am ro d'oirde.

T.—Atá,¹¹ an puo ceirna atá uait-re plainne agus cláirí m'á doíreim iad.

S.—I mbara, a mic ó, níl planne ná cláir uaim-re, aet ir amair doonnaic mé an roluir anuar ó bharra pailte agus tainis mé d'iarracht air.¹²

T.—Sabaim pároun agat. Do síl mé gur duine éigin do bí ag lorg peaca tu.

S.—Ní heaḁ, máireaḁ, aḁt rḁannrḁirir eaḁ mé aḁur ní fḁaḁar mé cá bḁuil mé aḁ toul.

T.—Mara [muna] bḁuil a fḁior, lean mire, mar ip ḁairḁo ḁo mberḁ mé aḁ toul a baile, aḁur ḁoḁeḁba tú¹³ teaḁt liom má ip maḁt leat é. Aḁt ní rḁaḁraimḁo anoir ḁo raḁaḁimḁo roir ar ḁualainn¹⁴ binn an Cárnaín.

S.—An bḁuil rin i bḁaḁ uaim?

T.—Aḁá rḁ tamall^{14a} maḁt eile roir uainn. Aḁur ḁar nḁoḁis má ḁoḁeibḁimḁo ḁaḁa, berḁimḁo leat i bḁáirḁ ann.¹⁵

S.—Caḁ ḁoḁeḁbaimḁir nó caḁ aḁá le fáḁbáil ip na cloḁaib¹⁶ reo?

T.—Ca bḁior tuit naḁ é ḁo tḁḁbáil¹⁷ ḁoḁeḁbḁá inran tráis reo. Ip iomḁa ruo ḁoḁeibḁear innro. Bḁ mire innro oirḁe aḁá tamall móir ḁe bliḁontaiḁ ó coim aḁur ḁo bḁ mé aḁ ḁabáil ó ḁear ḁimḁeall ceat-rana míle ón áit a bḁuil tú anoir.

ḁo bḁior aḁ riubal aḁ ciopa [ciunaraib] na taorḁe aḁur ip ḁnáḁaḁ nuair bíonn [bḁior] rḁ tar éir ḁála ḁo mbíonn capn cubair i mearc na ḁcloḁ.¹⁸ ḁo fḁeo an ḁaoḁt pletḁe [cuip] móir ḁen cubair amaḁ roḁam aḁur tugar fá nḁeara inran áit ar éirḁs rḁ ḁo raib ruo éigin tuiḁ caḁḁte ann aḁur ḁo éromar aḁ rḁaḁear an cubair le lairḁe beaḁ bata [maḁe] ḁo bḁ i mo láim aḁam aḁur caḁ ḁo beaḁ ann aḁt bean bḁeaḁḁa ḁreun ḁaḁamail.¹⁹ ḁo bḁ rḁ caḁḁte ar a cliaḁán aḁur a lám clé rḁior itir ḁá cloic. ḁo bḁ ḁúna bḁeaḁḁa rḁoḁa uirri aḁur cloca mar aḁeurá ḁe éroiceann rḁoin. ḁo bḁ rḁ pin carḁa ruar ar a ceann.²⁰

ḁ'éirḁs mo éroirḁe²¹ orm le rḁannraḁ aḁur ḁḁbair ḁo ḁuitḁinn i laige aḁt mar rin fḁein aḁuibairḁ mé liom fḁein ḁur móir an truaḁ i ḁ'fáḁbáil ar fluaḁ na fairḁge. ḁo ḁruirḁear ipḁeaḁ tamall beaḁ aḁur ḁo leaḁar mo lanḁrḁeir ar cloic áirḁ ḁo bḁ ann inran rḁligḁ ḁo raib roḁur amaḁ aḁam ḁo ḁḁí an áit a raib an bean. ḁoḁuaḁar amaḁ innrin aḁur ḁo

deimhin do b'í obair mhór ašam o'iarraib²² a lámh do
 réirdeac ar na clocaib.²³ Do íocraigh mé ruar
 innrin i ngran rligiò go bfuair mé a d'á lámh do cup
 ar mo d'á gualainn ašur i o'árda [árdaš] ²⁴ ar mo
 òrom. Ní raib rí aet oíreac rocair ašam ašur mé
 cum bogad cum riubail irteac nuair éainis
 cairleán mór de tonn²⁵ anuar orm ašur meireac
 [muna mbead] go bfuair mé mo d'á coir do cup i
 o'acac²⁶ leir na clocaib ašur breit ar rcollaò cloice
 [.i. cloc a bfuigtea [feudá] gheim do breit uirri]
 do b'í le m'air, do b'í mé féin ašur i féin pua-
 baište amac inran bfairrge aríur ašur do béinn-re
 com báirte léi rin innrin. Nuair do b'í rí ircis
 ašam aš bun na faille, docuair mé in áirde inran
 bfaill ašur do bain mé cúpla bacla maic féir²⁷ ašur
 eug mé liom anuar é ašur do íocraigh mé fúit
 go dear é. O'fás mé innrin i ašur o'imcis mé
 liom do baile ašur nuair docuair mé irteac, o'innir
 mé do b'igir, rin i mo bean,²⁸ cao fuair mé inran
 tráig. Do b'í b'igir in a corlaò ašur o'éirig rí
 go luac, léir²⁹ ašur doubairt rí gur é an peall i
 o'fásbail éir ar clocaib na trága go maidin, ašur
 "moit [rit] ruar," arra rí liom-ra, "ašur tabair leat
 anuar an t-aral ašur tiubraimí³⁰ linn ríor é féin
 ašur an cairt go oti barr na faille ašur tiubraimí
 linn an bean aníor eadrainne i mbraiclin ašur
 tiubraimí linn a baile i ašur cuirrimí irteac inran
 rcioból rin amuis i ašur dogeuna mire i do tonn-
 acad." O'imcišeamair ašur eugamair linn a
 baile i, ašur ba mór an obair dúinn é gan oab. "Ní
 fásrainn don ainm oir," arra b'igir ašur do
 rigne i do tonnacac ašur i do leagaint [leagad]
 amac in áirde ar an mbóir.³¹ Do leatanaig an
 pceul amac innrin go raib a leicéir fásca³² ašur
 i gcionn d'á lá reat éainis a muinteair pá n-a
 déin, a fear ašur a dearbádair ašur cóirpa ašur
 coréirte [cóirte] aca cum i do tabairt leó a baile.

1r 1 bpuigto agusur mé féinead [féin] do cúir inran cómpainn í. Nuair do bí sí inran cómpainn innrin, d'fíarraig³³ an fear díom féin an bfuair mé don fáinne ar na meirneib. Doubhar leir go bfuair, go rabadar iriis asam. "Tabair amac na fáinní úo, a bpuigto," arfa mire. Agusur tug, agusur do sín sí cúige iad. "Anoir," arfa fear na mná báirte, "ó bíobair cóim maic agusur do bíobair, bíod an fáinne reo asat-ra, a bean an tige, a bfuil an cádaoir óir air³⁴ agusur tiubra mé féin liom an cúro eile aca. Agusur reo," arfa pé liomra, "rin cuig púnt agusur fice duit féinead." D'imtighadar leó innrin amac go Sean-Sarana go dtí cibé áit ab ar iad. Agusur níl don oirde ó coin dogeódainn-pe tar an bpairte rin ná fuigbinn ruo éigin ann.

S.—1 mbara, do bí luac do rclábaigeadta go maic asat.³⁵ An bfeadar tú cadé^{35a} an rašar fear é?

T.—1 mbara, ní feadar mé, acé do péir mo tuairum ba é an ruo é ná mar do bead captein air.^{35b}

S.—Doóideann tura an domhan iongantairi ar an ttráig reo.³⁶

T.—1 mbara, ní feicim a oiréad rin díob in don cor. Acé reo ruo inneóra mé duit. Do bí mé innro atá tamall de bliadontaib ó coin le cruenušad [torcušad] na hoirde,³⁷ agusur doconnaic mé an moall mór dub as bpušad irteac, irteac, leir an bfuil,³⁸ agusur doubairt mé liom féin gur ártac í³⁹ ná raib doinnead uirri agusur go moctac sí irteac ar na clo-éaib. Niorbada dam gur airig[éuala]mé an t-ancairpe dá rcaoiléad rior agusur báo beas dá rcaoiléad anuar, agusur tug mé fá nveara ceatpar fear as ppeabad irteac inran mbá agusur riú irteac iad go dtí lán mara.⁴⁰ Ní rabadar acé iriis nuair d'airig mé an roctam as teacé anuar an fáil⁴¹ ar taob tar díom, agusur do bpuir mé mé féin irteac i gcuar fá leac mór cloice agusur riú amac an tráig iad ceatpar fear agusur fear i nšabann [i nšéibeann]⁴² aca iriis eatorpa.

Do cuirleadh i rteadh inran mbáid an fear, agus amach leó. Do bhí lantreír ag ceann de na fearaibh, agus cibé iompóid do bain pé ar tug mé fá n-deara mar do beadh culait dhim ar beirt de na fearaibh do bhí inran mbáid. D'iméigeadar leó cum na fairrige agus a tóir ná a tualaire ná ní fuair⁴³ mé ó coin éall ná i bfuir.

S.—Ba mór an t-iongantar é sin.

T.—Ba mór. Ait eirt leat. An t-ugadhann tú fá n-deara d'ada le hair na cloíche móire úo amuis a bhfuil an pleabacán go léir uirri?

S.—Ó maite, tugaim. Doéidim iud éigin mar do beadh bairille.

T.—Seo. Coingis re [congaibh] an lantreír d'aimra agus raigá mé amach fá n-a déin [é do dul amach agus é do tabairt leir i rteadh].⁴⁴ Aitá pé agam cibé iud atá ann. Árdais an solur feuchaint an bfuigbinn don cloí go mbuailfe mé an ceann ríor trío.—Óc mo éreac, níl d'ada ann aít tuige.

S.—Ó mairéad, ir olc an earrad fuairdeamar anocht cum rinn do tógbáil.

T.—Ó a míc ó, ní i gcomnuide dogeibtear iudai maite. Inran bfairrige reo atá olmaítear⁴⁵ an domáin, agus ir minic tugann sí uaithe cuir mait de. Níl don ghnó agáinn innro anoir, a míc ó. Aitá pé com mait duinn cur dinn a baile. Seo, oirde mait agat anoir.

S.—Go n-éirige an t-áid leat.

an baile fá an bfairrige

Báid íl reo do bhí ar an bfairrige timceall potaí. Ceatnar fear bhí innte—fear an báid agus a mác agus beirt eile.

Bíodar lá breagha spéine² ar an bfairrige agus táinig cooldá ar fear an báid³ agus d'ubairt pé le n-a mác a n-dinneur d'fagbáil do na fearaibh agus go

rinneadh ré féin fa an ríota nó go dtí go mbeadh ré i gcóir aige agus “glaothais [glaoth] orm innsin,” arfa ré leir an mac. “Atá go maith,” arfa an mac, “doḡeunad.” Fuair ré an corpán agus do bí ré dá pinn-reáil amac tar clatán an báio. Do fleannais an corpán uair agus do tuit ré ríor go tón poill.⁴ Do bí an t-athair an-éruair ar an ngarrún, agus do bíod ré as bhuidean leir i gcomnuide.

Adubhairt an mac leir na fearaib cibé mar doirgne ré siam,⁵ go mbeadh ré marb anoir mar gheall ar an gcorpán. Adubhairt na fearaib [fir] leir, i mbara go mbeadh. “Fanaigi [fanaid] go fóill,” ar ré rin, “feuch, deunaisi-re [deunaid-re] teuto orm-ra go lom-docharac [go docht]⁶ agus raḡad-ra ríor fá n-a déin.” “An fonn atá ort tú féin do báid?”⁷ arfa na fearaib [fir]. “Cadé an badoḡal beid orm, nuair beid an teuto orm?” adubhairt ré leo. Do deineadar [doirgneadar] an teuto air. “Anoir,” ar ré rin, “nuair bead-ra tíor, agus bainfe mé tarraingtar ar an téio, congḡbaisiḡ gheim maith uirri innsin.”⁸ “Atá go maith,” ar riad rin, “ríor leat in ainm Dé.”⁹ Doḡuair agus nuair doḡuair ré ríor go dtí tón poill¹⁰ do bí an corpán leat-ir-amuis de doirar tige agus táinig iongantair air nuair do-connait ré an tige agus an doirar orcaite agus gan don badoḡal ar an uirce do dul irteac ann¹¹ agus gan don ruo timcheall air nac [acht] oitir breáḡda gaimhe. Doḡuair ré irteac inran tige agus ní fáca ré doinneac irtiḡ acht rean-duine beag críon doirar in a fuide coir na teinead agus é as caiteam a píopa. Do beannais an garrún do agus do beannais rin do rin,¹² agus do cuir ré fáilte poime. Adubhairt ré leir teacht aníor agus fuide innro le n-a air go mbeadh gail aige. “Go maith maith agat, a fir an tige,” arfa an garrún, “níor cuirtear coir [cor] píopa¹³ i mo beul siam.” “Maran [muna] noḡairnair féin; ní dionḡna gal dem píopa-ra dionḡbail ar doirar

duit." "Ó ní bacra mé leir,"¹⁴ arsa an garrún, "atá deitneap oim agus caite mé beir ag imteacht. Corcán tuit anuas ar an mbád uaim ó éianab,¹⁵ agus tángar fá n-a déin." "I ródó," arsa an sean-duine, "supab é d'airis mé ag tuitim innrin amuis tamall ó coin." "I r'é," arsa an garrún, "atá ré innro amuis."

Ag iompóó timcheall cum imteachta, ar a dul amach dó,¹⁶ cibé feuchaint eus ré, doonnaic ré ceathrar cailíní óga tiar i reomra agus iarrann in láimh gac duine aca. Nuair doonnaadar ag feuchaint oirra é, do rtaadar den obair agus do éromadar ag fáire. "A cailíní, ná cuirim-re ó n-bur n-obair do deunam rib."¹⁷ "Ná bac leó rin, a mic ó," arsa an sean-duine. "Sin iad mo ceathrar ingean-ra, agus rin é rlighe máireachtain atá aca nigeacán agus deunam ruar¹⁸ don coitceanntacht timcheall innro." "Ó," arsa an garrún, "an bfuil a oiread rin daoine innro." "I mbara atá, a garrún," ar ré rin. Táimis eagla ar an ngarrún. Do bain ré rtocht ar an téir. Do ceangail ré an corcán ar a báirta agus riúto ruar leir innan mbád arís. Nuair dochuair ré ruar d'riarfaig na fearaib [fir] de, cat do coimeud com fáda rin é, gur fáleadar gur báirte do bí ré. D'innir ré dóib innrin cat doonnaic ré agus ní éireoir é. Douhairt ré leó ceann aca féin dul ríor agus go breicoir an ruo ceudna. Douhairt ceann de na fearaib, máiread, go raigad ré féin ríor cibé ruo bad cor dó.¹⁹

Dochuair agus má dochuair, ní baogal go nteadair ré tar an doras. Nuair doonnaic ré an sean-duine beag foirbte ag an teinir, riúto ruar leir ar an téir arís. Ba é b'fada leir a cora²⁰ nó go dtí [go] raiú ré iris innan mbád arís agus douhairt ré leóta an bád d'airtmiugad ar an áit rin mar gur dóca go raiú rraoirdeacht éigin ar an áit rin, ráirte²¹ go raiú tig tíor fá an uirce. Douhairt fear an báir, i mbara

sur doéa go raib a sur o'airtrigeada ar baó a sur doéuad ar tamall maic ón áit rin, a sur ní baogal ná go tús²² an garrún aipead ar maic do féin a ginnreail an corcáin ar rin amaó. Bí daoine dá ráo dá tóógaó an garrún an píopa ón rean-duine go scaitpead ré fuiead in a focair i gcomnuide.

Ní fuigbinn [feutpáinn] cuimneam aip²³ aét com rada le mo tuaim o'airginn, nó ip oóig liom go n-airginn sur do rean-aéair Seadín uí Nuánáin do bain ro.

TAIBREAM AR AIRGEAD.

Bí fear ann raó ó [analló] a sur do taibregead do go bfuigbead ré airgead a sur surab é an duine do tiubraó do é ioná rean-duine beag liaó ar oioicead maol luimnige. Bí ré cráioce ó beic a g taibream aip a sur doubairt ré le n-a bean [mnaoi] go mbfeair do dul a sur triail do baint ar.¹ "Ná bacá Dia do lea tuic,"² aip an bean leir, "ip doéa ná fuil ann aét oic-céille." "Ní cáilpead don puo leir," ar ré rin, "imteócaó liom i mbáiaó." O'imtig a sur nuair doéuad³ ré go oti oioicead maol luimnige, do bí rean-duine beag liaó a g riubal anonn a sur anall⁴ ar an oioicead. Do beannais an fear ro don rean-duine, a sur do beannais ré rin do. Aét do tuitead ar ipéad cum cainte le n-a céile⁵ a sur o'innir an fear ro don rean-duine caó ar é a sur caó tús innro é. "Go bfeuca Dia oit," aip an rean-duine leir, "atáim-re a g taibream ar an puo ceutna rin le rada a sur ré áit taipbeanáó dam é o'fagbáil ann⁶ aét in a leitéio reo de áit i gconntae Porcláirge ar éalam a leitéio reo [oe] duine." O'innir ré ainm a sur ploinne an fear do. "A sur, ip doéa," aip an rean-duine leir, "surab é an clea ceutna agat-ra é." "Má ip mar rin é," aip an fear, "atá ré com maic óam carad a

baile arís.” “Atá, a mhic ó, agus go n-éiríge an t-ádh leat.” Do cuir pé cum bótair a baile arís agus átar mór air, mar ba gairid do féinead as baile do bí an talamh a noubairt an fear-duine go raib an t-airgead le fagbáil aige féin. Nuair táinig pé a baile, d’innir pé do n-a bean [mnaoi] cadoubairt an fear leir ar an droicéad. “Ó má ir mar rin é,” arsa an bean, “atá an gnó deunta.”⁷ Nac mar rin do tairbhígead duit é gur[ab] ó fear-duine beas ar an droicéad do gheobhá é agus nac rin é gairid go leor duit é, má atá pé ann. Téigimís amach in ainm Dé anocht nuair beir [biar] gac doinnead in a scoilad agus bainimid tártáil ar.” Do cuadar agus tugadar páman leó agus do bíodar as pollad agus as pómar nó go dtí gur buail leac mór cloíde leir an pámainn. Do nocht pé an leac ar fad innirín agus do bí pí com tnom ir go nóbair ná fuighead [feudad] an beirt aca i do tógbáil ruar.⁸ Nuair do tógadar í, cad do bí tíor fúite aet corcán mór agus é lán de óir. Do caiteadar [do ba éigean dóib] córda do cuir irtead i ngac cluair leir⁹ agus é do tadbairt leó eatorra, bí pé com tnom rin. Tugadar leó a baile é, agus do tógadar an t-airgead agus do bíodar as teact ruar¹⁰ gac don lá mar ba maic leó. Ba ait leir na comarranaib cadé a cuir go rabadar as teact ruar. Do bí feicrint eudais oira.¹¹

Táinig donac nó pátrún nó aerigeact éigin innirín ar an mbaile. Do bíod cábáin in a mbíod feoil agus dinneir dá beirbad. Doinnead ar maic leir a dinneir do tógbáil, do bí pé le fagbáil aige as an donac. Táinig bean cábáin fá déin tamail de corcán ar an mbean [mnaoi] ro. Doubairt pí léi go raib corcán innirín amuis, agus é d’árad¹² [arouad] léi, ma bí don tairbe dí ann. Nuair do bí an corcán as beirbad na feola, do bí pé as gealad agus do bí an meirg as imteact de. Do

buaib an rcoláire boct irteac innrin agus do léig ré na litreacha do bí ar an gcórcán. Sean-rebíobad éigin do bí ann fao ó [analló] ba ead do bí air.¹³ Ir é an fuo do bí rebíobda air ac̃t gur̃b mó an corcán eile do bí le n-a air ioná é rin. Nuair do léig an rcoláire cad do bí rebíobda air, o'faiarfaig ré de bean an tige, cá bfuair rí an corcán. Doubairt rí gur tamall de fuair rí. O'imt̃is ré innrin ar ceann na hoib̃ce,¹⁴ agus o'iar rí lóirt̃in ar bean [mnaoi] an corcán. Doubairt rí go bfuigbead agus fáilte, "cibé mar dom̃gneamar tamall ó coin, do-geobaim̃ [reutoraim̃] é do tabairt anoir duit, agus fáilte." "A bean an tige," arfa ré, "cá bfuair tú an corcán ro." "Ir cuma cá bfuair mé é." "Atá a tuillead," arfa ré, "mar a[n] raib an corcán ro." O'innir rí do innrin cá bfuair̃ [briot̃] é. "Atá go maib̃," arfa an rcoláire, "raḡaim̃ fá o'én an ceann [cinn] eile, ac̃t ní mói dūinn congnam̃."¹⁵ "Téigir fá o'én do dearb̃r̃at̃ar,"¹⁶ arfa rí le n-a fear. "Atá go maib̃," arfa an rcoláire, "raḡaim̃ i t̃r̃iur¹⁷ ann anocht." Doḡuair̃ a dearb̃r̃at̃air innrin, agus an fear agus an rcoláire boct fá o'én an corcán. Do cuir an rcoláire boct innrin fear an tige leib̃ ir amuib̃ den claid̃e, agus do cuir ré an dearb̃r̃at̃air as pollad̃ leir an ráim̃inn. O'fan ré fein or a cionn in air̃de¹⁸ go raib an áit glan aige. Com̃ luat̃ ir do bí rí glan aige, do beir [do rug] an rcoláire boct ar an gcórcán, agus do caib̃ ré go t̃c̃i an dearb̃r̃at̃air eile ar an taob̃ ir amuib̃ den claid̃e é. Doḡuair̃ an rcoláire boct agus an dearb̃r̃at̃air de léim̃ tar an glaid̃e. Ní raḡad̃ar ac̃t tar an glaid̃e nuair do buad̃ an claid̃e. Doḡuad̃ar irteac̃ innrin, agus do bí an corcán lán de or buid̃e. T̃us ré rcair de don dearb̃r̃at̃air innrin agus rcair eile don rcoláire boct.

An maig̃irt̃ir do bí or̃ia,¹⁹ do bí a cuir ar caint [Eng.] agus baill̃i air agus i gcionn cúpla lá ir ead̃

do bí gac don fuo cum toul cum cinn.²⁰ Doubdairt an fear ro le n-a bean [mnaoi] go mbfeairr dó toul go dtí an maigirtir leir an gcíor, ó [dá] luigean cíora do bí orra, go mbféidir go ndéunfaó ré maitear don maigirtir.

Doubdairt rí rin leir go raib ré com maic é do deunam, agus ar imteact don bfeair,²¹ ní i tsaob leir an gcíor d'imtigh ré mar tug ré ceallmáin maic den ór do bí inran corcán leir agus do-éuaio ré go dtí an maigirtir. Má doéuaio, ní raib an maigirtir cum toul as caint le haoinneac ar an am rin,²² mar do bí iomarca buairdearta air, aet d'iarra an fear ro ar an reirbireac é do leigint [leigean] cum an maigirtir d'feicrint mar go raib gno práinneac aige de,²³ agus do leigean irteac é agus doéuaio ré cum cainte leir. Nuair doéuaio ré irteac, do éuir an maigirtir na túrta fáilte poime.²⁴ D'farrfaigh ré de cad tug innro é, "Ó tug díol cíora leat,²⁵ a maigirtir," arra ré, "atá cíor react mbliadna asat orm, a maigirtir." "Téigh a baile a fíir boict," arra ré, "agus cail leir na páirtib é,²⁶ mar beir mo éuir re go léir," arra ré, "cainteáilte innro as [ar] a dá buille [uair] deug. Bí ré com maic asat [duit] fuireac [fanaect] inran mbaile mar ir iomda cíor mar do cíor-ra do réirteodac mo bfuio ar an am ro."²⁷ "A maigirtir," arra ré, "an móir é do éuir fiacla, nó cadé a méir do réirteodac do práinn anoir?" "Atá," arra ré, "oir a trí agus a ceathair de míltib púnt." "Mhairéad, tiubhad-ra an méir rin duit agus a tuillead in a focair," arra an fear. "A duine gan cail [céill]," arra an maigirtir, "an as masad fúm atá tú? Cá bfuighbteá-ra an méir rin airgid?" "Ir cuma duit cá bfuairar é, aet go bfuighbe tú féin anoir é." Doubdairt ré leir fuide innrin má ba é a toil é. Do fuio ré innrin, é féin agus beirt nó tríúr daoine uarla [uairle] do bí in a focair. Do cómairigh an

feirmeóir amac innrin ceitíre míle púnt cúige. Táinig iongnantar ar na huairibh cá bfuair ré an t-airgead. Do glaoth an maisirtir ar feirbiread agus duibairt ré leir dul agus rtoradh do cup leir an obair do bí as teacht air.²⁸ “Ó doirígne tair an mait doirígnir dam-ra, tiubra mire do cuir-pe dúit i gcionn na bliadna.”²⁹ Téigir a baile anoir,” arfa ré, “agus téigir ar an gcnoc ir doiríne den ríat, agus feuc le do dá fúil ar an méir dooiríne tú de talamh.”³⁰ Bíodh rin asat. Ní iarrfa mé don leat-pinge cíora go bíat ort, aet ríaithe do díol ar.” Do cuairt ré a baile innrin, agus tug ré do n-a deirbriatir na hoet n-acra do bí aige fein.

BRIAN BOROMHE AGUS NA LOCLANNAIG.

Ir é an t-riúge fuair Brian Boromhe amar ar breit ar na Loclannaibh¹ aet [ná] do bí ré as gabáil an bótar lá agus do bí an bean agus gac don liúg aici² agus do cuir ré ríat ar an ngiolla do bí as tiomaint na scapall dó. Táinig ré anuas den cárr do bí aige agus o'fíarfaig ré oí cadé an cuir a ríat rí as gol. Duibairt rí gurab é an leant³ do bí innro aici, do bí rí cum é do marbhad. O'fíarfaig ré oí cadé an cuir é rin. Duibairt rí gurab é a fear o'fás órtúgadh aici an leant do marbhad. “Cadé an cuir é rin?” arfa ré. “Atá,” arfa rí, “atá ré as fagbáil oerair.”⁴ Atá ré as obair i bfoerair na Loclannaic tíor fá talamh agus ní díongadh ré tobac do an méir atá ré o' fagbáil,⁵ dá pingin ra lo atá ré o' fagbáil.” “Cadé an cuir,” arfa ré, “a scuiread an páirte gáir ar, nuair do cuirfeá-ra fein liúg arat?”⁶ “Atá,”⁷ arfa rí, “mar nuair do binn cum é do fáir, do cuitead an rían uaim.” “An bfuigbead t'fear a deunamh amac dam cadé an t-riúge a ndéunann ríat comairtái do n-a céile?”⁸ Ní bfuigbinn fein ná mo cuir fear teacht fuar leó nuair ná feadairmíto cá

mbeaḡ ðul irteaḡ ar na ðóirrib.⁹ Beirò mire innro i ḡcionn mí [mír],¹⁰ aḡt reo ðuit," arpa ré, "poinn ariḡio aḡur ðoḡeuna rin tú ḡo ḡtiocpa mé arír. Abair leir cunnatar ðo beir aige ðam," arpa ré, "má feudoann ré é, caḡiao na comarḡaí bíor¹¹ eatorpa inran oirḡe." Táinig ré innrin i ḡcionn mí aḡur ð'fan an fear ó obair an lá rin. ðo ceirḡiḡ ré innrin é, caḡiao na comarḡaí ðo bí eatorpa. Douḡairḡ ré leir ḡo raib aḡairḡ poluir an leara¹² a raib ré féin aḡ obair ann ar an lior bí ar an taobḡ ḡuairḡ ðe [—bí ré féin aḡ obair inran lior ðo bí ar an taobḡ ḡiar], "aḡur aḡairḡ poluir an leara atá ar taobḡ ḡuairḡ atá ré ar an lior atá ar taobḡ ḡear ðe aḡur aḡairḡ poluir an leara atá ar taobḡ ḡear atá ré ar an lior atá ar taobḡ ḡoir, atá na roilre ḡo léir ar a céile inran oirḡe. Tairbeánra mire an lior ðuit um ḡráḡnóna an ḡruil mé féin aḡ obair ann, aḡur com luac aḡur ðo larpfar an polur inran oirḡe innrin beirò a pior aca féin caḡ beirò ó n-a céile. Tair-re¹³ anoḡt cum an leara aḡur ðo cuir fear aḡur cuir cuir ðeo cuir fear aḡ ḡac don ðorpar ðe na trí ðóirrib. Larpfar an polar innrin ðo na liorḡaib [learaib] ḡo léir, aḡur beirò a pior aca innrin ḡo ḡruil an ḡoir orpa. ðocíḡpe tú innrin," arpa ré le ḡrian, "ḡac don aic i ḡruil lior aḡur tair ḡo ḡí an lior irḡoirḡe i mbárac aḡur bíorḡ ðo ðóḡain fear aḡat. ḡac don aic a ḡpeiceḡa tú polur, cuir cuir ðeo cuir fear ann." ðo bí cuir ḡá cuir fear in ḡac don aic rocair aige. ðo lean ré ḡiob innrin, ḡur ḡibir ré ar an talamḡ iao. Bí ré ḡa marḡaḡ leir¹⁴ innrin ḡac don lá ar rin amaḡ.

Nuair ðo bí a nḡeipeaḡ¹⁵ críocḡuigḡe aige ḡo ḡí don trír amáin ðo bí inran lior ḡeirḡeanaḡ, nuair táinig ré cuigḡe, an t-atair aḡur an beirḡ mac ðo bí ann, douḡairḡ ré leḡ ḡo ḡtiubraḡ ré a n-anam ḡóib, má inneḡrairḡir ḡó cionnar ðo ḡeunairḡir [ḡo-ḡnirḡir] an beoir. ðo ḡlaorḡ an t-atair i leaḡ-taobḡ raig-

oíuipí ðriain aḡur do cúip ré i tóuicrint doib, ḡo raið ré féin toiltéanað ar é o'innrint doib, áct ḡo raið easla air, má¹⁶ inneórath, ḡo marbóath an beirt mac é, "aḡur leir rin de [oá bpiḡ rin] marbuiḡið iad rin ar tóúir. Ir milir é an t-anam," arsa ré, "aḡur ir fearr liom-ra mo anam aḡam féin ioná aca rin." Do marbuiḡeath [marbath] iad innrin, aḡur nuair do bíoðar marb "beirð éire ḡan leann anoir," arsa ré, "marbuiḡið mé féineac anoir," aḡur do marbuiḡeathar, aḡur do bí ðriain com dail aḡur do bí ré maí an cionnar an beoir do deunam.¹⁷

SCEUL AN PERI.

Ταὸς.—Cá bfuair tú an planne, a Donnath?

Donnath.—Fuair mé innrin tíor i bfaill na Cpoire é.

Τ.—An bfuil don teugar¹ oíob aḡ teact irteac an aimirir reo?

Θ.—Fuath [fmuot] poinn oíob an t-reactmain reo do caiteamair,² nað [áct] dochaid an ḡaot ó deap air aḡur do féitheath amac cum fairrige arir iad.

Τ.—Ir docha ḡur ártrac éigin do báthath i tcaoth tear de mion-ápo nó mar rin a raið na plainne reo innre.

Θ.—Ní fearðar mé. Ca bpior duit nað ártrac éigin ar rcaabath ear bópo oí iad.³

Τ.—Dap nioiḡ, atá ré i ḡcoinne an oḡiḡeath don athmat do beir ar bópo anoir. Caitpíð ré ḡo léir beir tíor i ḡcabail an ártraiḡ.⁴

Θ.—Not, a duine. Ir iomtha ruo deuntar [o-ḡnítear] i ḡcoinne an oḡiḡeath aḡur le neart rainnt cum an airḡið téiḡeann riad inran contabairt uairpeanta,⁵ o'airraið an t-uailac móir do tabairt leóca.

Τ.—Ar airḡ tú an bfuil don píora den pperí oá féitheath andear in don cor?

Θ.—O maireath, an oiré píora.⁶ Do bí rí ró-fada irteac ir na cuairpeannaib [cuaraið].

An Scoláire.—Cá ar báðað an t-áirneac ro a bfuil rið ag tráct uirri?

O.—Innirín tear i mbun Ráta na mDinineaé [bipín-eaé]. I r dóca gur airiú tū tráct uirri nó go bfuair tū cunntar ir na páipeuraisb uirri.

An S.—Cao ar í nó cia leir í?

O.—Ó Óán Sarpán. Le Captaon Muldoimnaig ba eaó í.

An S.—Caoim do báðað í, nó caoé an t-plige do moct rí irteaé innirín?

O.—Í do cur ar a pligiró oiróce na marb⁷ agus í do moct in áirde ar na clocaib, agus oiróce fiaóain ba eaó í leir.

An S.—Caoé an cúir ná faca ré cairleán an t-roluir⁸ nó cao eug irteaé inran bfaill é?

O.—Uire⁹, a mic ó, é¹⁰ do cur amuóa mar do ríl ré gur trállaei gaile é an cairleán. Agus nuair do bí ré ró-fada irteaé innirín, do bí an gaot bun ór cionn aige cum í do cur amac arís ar,¹¹ agus ní raib daó le deunam aige nuair do buail rí agus rcoil-teaó ar a céile í.

An S.—Ar báðað doinneac de na fearaib nó cionnar tángadap raor.

O.—Do báðað beirt aca agus táinig beirt eile raor, agus ní raib innirín féin aét. míorbail cionnar nár mairbuisgeaó i gcoinne na gcloé iad.¹² Nuair do buail an t-áirneac an ceud uair do caite an máta é féin amac mar do ríl ré go bfuigbheaó ré rnam go oti an faill. Nuair doonnaic an cócaire é do bí gaé don liúg agus gaé don reneuaó aige agus do caite ré é féin amac in a diaó gan don ploc dá cuio eudais do baint de. Do bí an captaon agus an mairneulaé o'iarraio é do comao cum baor pábála do cur air.¹³ Aét do caite ré é féin amac dá n-aimdeoin. Ní raib don rnam innirín ag an captaon¹⁴ ná ag an mairneulaé agus do caiteadap fuirdeac ar an áirneac nó gur buairó oppa.¹⁵ I r é an captaon an triomao

fear d'imeis di,¹⁶ agus d'fán an maipneulac uirri go
 raib rí as tuitim ar a céile. Do chait ré de a raib
 uimig [uime],¹⁷ agus do cuir ré air an baoi, agus
 tug ré fá an poll .i. an fairsige¹⁸ agus ir é an ceo
 fear do bí irigis é agus ar a taeat irteac dó, tug ré
 fá nteara an máta agus an garrún agus aoubairt ré
 leó mipeac do beic aca nac [ac] níor labair doinneac
 aca leir. Nuair táinig ré irteac innrin, do bí ré
 as liugraig agus as glaothac orra, agus ir é an cap-
 taon an ceo fear táinig cuige agus do bíodar
 araon innrin as coinne ó am go ham¹⁹ go mbeaó an
 máta irteac cuca mar an-índimteoir ba eaó é. Nuair
 ná raib don ruo le deunam innrin aca tugadar fá an
 bfaill cum dul in áirde innte. Do bí an maipneulac
 ar torac agus an captaon ar deiread. Do bí an
 faill as imteac ó coraib an maipneulaig²⁰ agus
 do bair go marbóac [muirbfead] na cloca do bí as
 tuitim ríor an captaon. Do chait [b'éigean do] an
 captaon tabairt ruar nuair fuair ré spreim ar cloc
 in lár na faille agus d'fán ré innrin go maidin gur
 geal an lá air.²¹ Nuair fuair an maipneulac é féin
 in áirde, bí ré com corca, com marb rin, ir ná
 fuigbeaó [feudfaó] ré dul a tuillead agus do chait
 ré é féin i bpreap [tor] rceac agus raicmige²² agus
 d'fán ré ann ar fead dá uair an cluis fá an bfaect
 agus fá an aimpri gan don eudac air ac amáin a
 léine. D'éirig ré innrin agus do cuair ré ruar tar
 an glairde agus do bí ré as feuchaint timceall air
 nó gur aigis ré maorai as rceamgail agus dopigne
 ré ar na maorai²³ agus nuair doonnaic na maorai
 é, eactra ba eaó éirteac leó le rceamgail²⁴ agus
 d'aigis fear an tige iad. D'éirig ré agus do cuir ré a
 ceann amac ar an bfuinneois²⁵ agus d'farpais ré
 an raib doinneac innrin. Aoubairt an maipneulac go
 raib agus d'farpais ré cia hé. Aoubairt ré rin
 gur maipneulac, go rabad^{25a} [rabtar] tar éir an
 t-áirde do báad innro tíor orra. Aoubairt fear

an tige leir teacht aníor go mbeaó pé in a fuíde ar an nóimeint²⁶ agus d'éiríís leir,²⁷ agus do cuir pé a cúio fear in a fuíde agus do leis pé irteac an mainneulaó agus fuair pé eudaíge dó agus deochna [deochna] teó,²⁸ go dtí táinig pé cuige féin.²⁹

Innirín, d'iméís muintear an tige agus an mainneulaó agus tugaóar teuda agus roibre leó ríor fá dhéin an captaon, aó nuaí deochnaóar ríor, ní raib don ríoc den captaon le faíbháil aca agus b'éigean dóib caraó arís aníor go dtí an teac. Dochnaó fear aca ríor innirín le breacaó an lae³⁰ agus rin é an uair fuair pé an captaon tíor agus a ué leagta ar an ártéac aige agus d'iair pé air teacht ruar go dtí an tís leir³¹ go raib an mainneulaó tuar. Doubaírt pé rin leir ná faíad, mar go raib faíad doinneac i scoinne a leitéirí féin do rcaoilead irteac beó nó marb.³² "Nac [aó]," arpa pé, "cadé an áit den dútaíís i bfuil mé?" "Atá tú," arpa fear Súilíobáin, "leac ríge idir ceann Heilbíc agus ceann Míon-Árto." "An é seo cuan Baile uí Cúrraoin?" arpa an captaon. "Ír é," arpa an fear eile. "Má ír é," arpa an captaon, "ír é an fuo baó ceart do deunam le cairleán Míon-Árto ná é do cup in áirde ír na rpeurtaib."³³ Táinig pé aníor innirín in donfeact leir an bfeair go dtí an tís, agus fuair pé caróg agus bróga cum iad do cup air agus fuair pé a dhótain le n-ite agus le n-ól. Dochnaó pé ríor innirín arís go dtí an t-ártéac agus do cuir pé fear roir go dtí tís na buitéirí as cup rceula³⁴ go dtí Captaon Muldoimnaíís go raib an t-ártéac báirde agus ná faíbhéad pé féin corruige ón ártéac go dtí otíoc-faó maíírtir an ártéaíís.

An S.—Cadé an faíar ualaó³⁵ do bí innte nó cad ar do feól rí?³⁶

D.—Ualaó guail do bí innte agus ar maidin an lae roim rin d'fás rí Sean-Sápana cum toul go Baile uí Coitín [Baile Coitín]. Do bí an lá an-fiaóain agus

an oirðce doiréa agus d'fán sí ar don tac amháin³⁷ go dtí ar buail sí an faille mar do bí an t-árénaic an-bhíogmar agus do síl ré ná faib leat na rligearó míoctta aise³⁸ ón uair d'fás ré Sean-Sarana agus rin é 1r mó do éur i muða é³⁹ Mar rin⁴⁰ nuair d'fógaí an cócaire dó go bpaca ré talamh, do éat ré amac an meáctain [meádaican].⁴¹ Do péir an méio uirce do bí an aoubairt ré go faib ré cúig míle deug ó talamh agus fá ceann deic noimeintí do bí an t-árénaic buailte.

An S.—Cad ba éirí[oc] don árénaic nuair táinig an fear ar leir i fá n-a déin?

O.—1r é a críoc ná go faib sí innrúo aise in a rean-éilabán tuicte ar a céile,⁴² píora d'innro agus píora d'innrúo. Do bí gac doinneac dá rparacá ar a céile agus aoubairt ré leo i do tarraingt leo. Níor éur ré don rparacá oirra go ceann cúpla lá. Sin é an uair táinig na buitéirí agus do cuireadar in áiríe páipeur go mbeaó caint uirri a leitéir rin de lá. Do rparadar gac doinneac innrin agus ní leigfíoir dóib daða do tabairt leo aét an gual agus níor leigeadar é rin féin leo tar barr na faille.⁴³ Do éiteadar [b'éigean dóib] é d'fásaint [d'fásbail] innrin go dtí lá na cainte. Nuair táinig lá na cainte do bí na mná ar fad agus gac doinneac aca in a ruidé ar a gcarraib⁴⁴ féin as fuireac go gcainteóctairde é. 1r i an t-árénaic agus an méio do bain léi do bí ar an tpráig do cuireadó cum díola an ceuo uair.⁴⁵ Níor tóg doinneac an t-árénaic aét do tóg ruinéir ó Éropaire Caóla a trí nó acaéair de píoraib de na crannab agus de na platab agus do tóg fear eile na teuda agus na reóla. D'iméigeadar leo ruar innrin agus do bí na mná tuar as fuireac leo cum a gcuid féin den ngual do tógbail. Aét nuair táinig na buitéirí agus an fear do bí dá cainteáil aoubairt ré leo ciall do beic aca⁴⁶ agus é do tarraingt leo a baile, ná faib don baint aca féin leir cum don caint do éur air.

An S.—An bfuaraíod [bhríod] na rir do bádaí?

D.—Ó, fuaraíod. Ar maidin Dé Domhnaigh fuaraíod ceann aca an-ghairíod don ártíac agus ceann eile tamall maid ó deas uair. Is é an máta an ceo fear fuaraíod agus do bí ré an-óeacair é do tadhairt ar an áit in a bfuaraíod é go dtí an corán, mar an ceo beirt fuair é, d'fásgadar mar a faib ré⁴⁷ agus níor tógadar ar a bhairrige féin é go dtí táinig triúr eile agus tógadar leo é riar go dtí an Stáicín. Do bí ré an-óeacair⁴⁸ é do cup in áirde is na rtrapaib atá ar an bhairte rin agus is amháir b'éigean do fear aca é do tógbáil ar a bacla[in] agus é do fáir in áirde go dtí an beirt eile, agus d'fásgadar innrin é agus píora reoil caíte anuair air nó go dtí tar éir an aipinn go dtí fuaraíod an dara fear agus do tógad in áirde iad araon go dtí barr na faille inr-an áit a bhfair capall teac fá n-a noéin⁴⁹ agus iad do tadhairt ruar go dtí an teac ba giorra dóib, inr-an áit a faib cómpa cum ceann aca do tadhairt do baile. Ní faib don cómpa don dara duine mar ní faib don cunnar tar éir dul go dtí Dun Garbán go bfuaraíod é, agus is amháir do cuiread⁵⁰ iad araon in don cómpainn amáin.

T.—A míc ó, is míorbáil ceart gur éuair [go noeacair] doinnead in áirde inran bhail an áit a noeacair an maipneulac úo. Acé amáin⁵¹ do maíad duine in don áit nuair do beaí rcanraíod air.

D.—Ní fearad mé fá an domán⁵² cionnar doéuair ré in áirde ann inran áit ar dóig leat ná fuigbeaí cat dul ann. Agus caoé an díogbáil acé doirdac na hoirdce agus a rligce do deunam díreac i scoinne na faille.

T. [ar a imteacé do]—I mbara, a Donnacá, má is le hártíac báirte bainean [bainear] an plannc breáíod rin baí cóir go mbeicé ag guídeacaint do na maipneulacáib boéta.

D.—Óe maíreá, doirpim-re guídeacaint leat.⁵³

MAC AN FÉIRMEÓRA.

Bí féirmeóir ann fada ó. Ní raib aige aét don mac amháin aét ní raib don teóra leir cum cartaí t'imir.¹ Níl don áit an aipeóca² ré cluice cartaí do beit [o]á n-imir, dá mbeaó ré reáct míle uair, ná raígaó ré ann. Bí ré oirde aḡtea³ a baile aḡur do bí ré an-fada inran oirde.³ Do bí beáirna ar éaob an bócair ar a cuir féin talmañ, aḡur oíreac do bí an bata inran mbeáirna aige nuair do ḡab an t-rocair éairir. Ní raib fá an coirín aét triúr [triúr]. Doubairet ré leir féin ḡur deacaí do triúr coirín [cómra] t'iomcaí aḡur ḡo raígaó ré féin mar ceatramáó tuine fúite.⁴ Doḡuair, aḡur má doḡuair, t'rágaó aige féin í, aḡur n'feadair ré cáir ḡab an triúr fear, cia aca an t-aer nó an talam do fíois iad. Do bí ré innirín aḡur an coirín ar an mbócaí aige. Doubairet ré leir féin ḡurab aic an ḡnó do, beit aḡ feucaint uirri aḡur ḡan fíor aige cao do bí innte. Do tós ré an clár oi. Cao do beaó ircis innte ná cailín breáḡda óḡ aḡur í aḡ cur cuairníní [coirníní] allair⁵ oi. “Ó,” ar ré rin, “níl don deallraó báir ort. Ir fearr óam tú do coiruiḡe ruar.” Do-beir [ruḡ] ré ar láim uirri aḡur do buail ré cpoirde a deáirna[nn].⁶ Do pḡeab rí ruar aḡur t'fíarfaíḡ rí cá raib rí. “Atá tú ar láim fábála.” Ná tagaó don eagla ort. Cao do cuir innro tú?” “Inneórad rin duir,” ar rí. “Atá mé ar an leabaíó aḡ mo mhuirir⁸ le trí mí, aḡur anoct do bí na trí mí caíte. Táinḡ triúr fear irtea⁹ aḡur do tósadair leó mé inr an coirín rin. Do cuiradair rtumpa bata i m' áit inran leabaíó.” “Ó,” ar ré rin, “atá ḡo maíte. Siubail leat a baile ḡo oí mo tḡ-re [tea⁹-ra] anoir.” Do cuair rí leir ḡo oí an tḡ [tea⁹]. Nuair doḡuair ré a baile⁹ do ḡlaóó ré ar a deirbriúr aḡur doubairet ré léi, deoc éigin t'fáḡbail don cailín do

bí innro. Táinig seannrað uirthu rin nuair do-
 connaic sí an cailín ag an teinir. Aduabairt an
 cailín léi go raib maic mór deunta ag a dearbhrádaire
 oi féin.¹⁰ O'innir sí dóib innrin gac ar bain oi.
 O'innir sí don mbuacail cá raib a muintear in a
 gcomnuirde. Áit éigin i gConnatae Corcaige bíodair
 agus o'imctis an buacail leir dait ná báireac [lá
 ar n-a bárac] agus eus ré dá lá ag dul ann.
 Níor éuaio [ní deaiaio] ré go dtí an tigh [teac] in
 don cor mar adubairt duine de rna [na] comarrain
 [comarranaib] leir go raib cailín ós dá cur ar an tigh
 rin inoiu. Ooéuaio ré irteac inran páirc agus
 eus ré leir an capall do bí ann. Aduabairt ré leir
 an bfeair ro do bí ag caint leir innirint¹¹ do fear an
 tigh sup tós fear leir an capall den páirc agus
 sup in a leiteio rin o'ait i gConnatae poptlaige do
 connaic ré. Nuair do bí an trioblóir ear fear an
 tigh agus a ingean, mar do síl ré, curta aige,
 adubairt ré go scaitfead ré dul fá dain a capall
 agus sup mór an claidiaigeac [claidiaigeac] an té
 do tós uair é.¹² O'imctis ré leir. Nuair táinig ré
 go dtí an tigh [teac], do cuir an buacail na túrta
 fáilte¹³ poime agus adubairt ré le n-a málaire dinnear
 maic o'fagbáil i gcóir dó. Do bí an fear boct
 corra agus buairit air.¹⁴ Do bí ré in a fuirde ar
 éadaoir ag an teinir. Nuair o'iompaic ré timceall
 ag feuchaint ar fuair [fuir] an tigh,¹⁵ do bí reompa
 ór coinne na teinead,¹⁶ doconnaic ré an cailín ag
 riubal ear dōpar an t-reompa. Aduabairt ré meireac
 [muna mbead] a ingean do beir curta go ndearfao
 [n-abrócaio] ré supab i do bead ann. Do muot sí rin
 aniar¹⁷ cuige "Ó, a daire," ar sí rin, "ir mire atá ann."
 "Ó, a ingean ó, ní tu."¹⁸ Ní tura mo ingean, mar atá sí
 curta fá an bfoir, go bfoire Dia orainn." Aduabairt
 sí na raib. O'innir sí dó innrin cionnar do bí aici
 agus supab é an ptumpa bata do págaio inran leabair
 in a háit féin do bí curta aca, mar go raib ré i gcló

tuine.¹⁹ Do cúaiú an buacáill a baile le n-a hačair innrin ašur dočuađar go tóí an ua[ig] mar ar řile-
 ađar í reo do beit curta ann. Cao došeođaróir ann
 nač [ačt] rean-rtumpa bata. Čánšađar čar n-a-ir
 innrin go tóí tig [teac] an buacáill [buacáilla] arir,
 ašur ađubairt a hačair, ó bi an rseul mar do bi ré,
 ná čaitreao ři don řear eile do beit aici go deoir nač
 [ačt] an řear čug leir řaor řábálta í ó n-a namaito
 Do pórađ innrin iao. Do maireađar go maic i
 bfočair a čeile. Nior čuaió [ni deačair] ré řá dein
 don čárta ar rin řuar.²⁰

puisín cūil an hiarčta ašus ři na šcat.¹

Bi řear ann řađ' ó a otuštaoi Ąaitėir bpeačnač
 air. Bi cúigeař nó reirear cloinne aige.² Bi ré aš
 tul go tóí an baile mór lá čum břoga do čabairt
 čuča. Nuair o'airiğ an cat iao oá řađ le n-a n-ačair,
 břoga deara do čabairt čuča, do řread ré řein ar
 an šcúinne, "a Ąaitėir," ar ré rin, "an otuibra tú
 břoga deara čuğam-řa?" Čáinig uačbár ar an břear,
 nuair do lađair an cat leir ašur ađubairt ré go
 otuibrađ. Nuair dočuaió ré go tóí an baile mór,
 o'innir ré do šač doinneač cao duđairt an cat leir,
 ađubrađar leir a řađ leir an šcat nuair do řašađ
 ré do baile ná řuiğbeađ [řeuřađ] ré don břog do
 čabairt čuige šan é do čabairt leir go tóí an
 šneuraide go otóšpađ ré a čuire³ čum na mbřog
 do deunam oó. Nuair čáinig an řear a baile.
 O'řiařřaiğ šač doinneač de na řairtiř ar čug [an otuğ]
 ré břoga čuča řein, ašur o'řiařřaiğ an cat de ar
 čug ré čuige řein iao. Ađubairt ré leir ná tuğ
 mar go šcaitřeađ an šneuraide a čuire do čóšaint
 [čóšbáil], mar ná řaib don břog aige o'oirřeađ oó.⁴
 "Conuřt [cionnar] řašađ-řa ann," arřaiğ an cat,
 "řřačřaiđ na mařrai mé, má bím aš řuibai i ř'fočair-
 ře." "Ni oionğnaiđ,"⁵ ar ré rin, "mar cuirřeađ-řa

irteac i mála éu, asur tiubrao liom ar mo órom éu." Do cuir pé irteac inran mála an cat asur ó'árdaig pé leir é.⁶ Do bíod gac doinneac as a fíarfaige de bái téir cat do bí ar a órom aige, doirpead pé leo gur cumadóib.⁷ Do bíod an cat as cur a ionghaí tré na órom asur é gá má, "ar do bár a bái téir, ar do bár, a bái téir,"⁸ ir é rin,⁹ gan innirint cat do bí aige. Do bí pé cráirte aca ó beir gá fíarfaige de asur do éait pé éua an mála asur a faib ann asur do rtrac na maorai an cat asur an mála do bí éimceall air. Nuair do bí pé dá rtracad as na maorai,¹⁰ do bairt pé le bái téir nuair do pasad pé a baile é¹¹ o'innirint do púirín cúl an hiarra gur marb pé ní na gcat. Nuair do éuaí pé a baile, do bí pé as a innirint do n-a bean [mnaoi] cat do bairt an cat leir. Bí cuirín beas, enaóirte inran éinne. Tus pé preab asur do meirúig pé é féin¹² asur do éuaí pé de biniús [bonnóis] in rcorraig bái téir¹³ asur do bair na pasfaíde [puigbái, feufaidé] é do péirteac ar.¹⁴ Do éaitéad [do ba éigean dóib] tul amac asur glaoóac ar na comarrain [comarranaib] cum é do péirteac asur meiréac [muna mbead] rin, do bí a rcorrac ítte aige ar bái téir.¹⁵ Acé do marbúigead [marbad] é rin innrin com maí le ní na gcat. Nuair do bíod¹⁶ as a marbad, "lior lár [fulár] tuit, a bái téir," ar pé rin, "t'oióí-muintí [do oióí muinte]."

an fear do bí as tráigsteóireac.

Fear é seo do bíod as imteacé go dtí an tráig gac don am as¹ pasbáil tiorcain. Bí pé oirde asur do bí an-éir tiorcain ann asur do érom pé dá cur irteac. Cat do geadóad pé inran tiorcain acé fear báirte. Do bairt pé leir féin gur mór an feall é do leigint [leigean] amac leir an taoirde arís asur do tarraing pé irteac é coir na raille. Do éuaí

Δ οἰρεᾷ ἀνιγνὶ ἱρὴ νᾶ καίτρεαδ ἀρὶ ἐάινις [Δ ὀτάινις]
 πομάτ νᾶ Δ ὀτιοφαιὸ ἰ το ὀταῖο.¹⁰ Σλάν ἀγυτ ἀνοῖρ.
 Ἡ'φειρε τῷ μιρε γο θεοῖο ἀπῖρ."

na sclábuiríte.

Διτ.—Ḃail Ḃé innro ipreac ἀρ μαῖοιν.

Ḃean an tige.—Ḃia 'r Muire 'r páoimuis duit. Sé
 do beata ra éugainn.

Δ.—Ḃo maire tú, Δ bean an tige. An as ite atá
 rib? fanaíð riar ó n-a céile.¹

Ḃ. an t.—Maite,² ip amlaíð atáimíð as bpuðað le
 n-a céile. Tair asur deun duine eadpáinn [bí ἀρ
 duine agáinn].

Δ.—Ḃo raib maít asat, Δ bean an tige. Ḃa túipce
 [luaité] mé féin ioná rib. Atá ré caítte ceana
 asam.

Ḃ. an t.—Maite ip ionganatac na moócáirge [an
 móicéirge] dopigne tú ἀρ μαῖοιν.³ Ruo ip annam
 ip ionganatac. Ip é an puo bíora [bíor] asamra⁴ go
 minic ioná moócáirge Concubair na gCmaatari, maῖοιν
 doct [moç] asur dā maῖοιν déirdeanaç.

Seán.—Atá ré com maít asat,⁵ Δ bean boct. Ḃí
 beas duit Δ fáio do bí tú as éirge doct⁶ asur puo
 eile, nuair bíonn [bíor] an t-aor as omuideamaint le
 duine, ip maít leir tamall teólairdeacta ἀρ μαῖοιν.

Δ.—Seað, Δ Séáain, asur map awei an pean-focal,
 an té ná bíonn bólaçt ἀρ énoc aige, bíoð puaimnear
 inran rop aige.⁷

Ḃ.—Ó maíreað, ó b'annam leir an gcat ppaatari do
 éur aip,⁸ ip tú atá go deap-éainteac ἀρ μαῖοιν.

S.—Δ bean an tige, nári aipíð tú puam ná tiubpað
 pluag mporcáio⁹ caint do na mnáib nuair bíonn [bíor]
 an té ólta aca.

Δ.—Ā de cadé an maít ann map té nuair bíonn ré
 cornocúigíte. Éipigíð asur buailíð amac go paðai-
 míð as deunam puo éigin leir an puainnín féir atá

innirín amuiḡ, feuchaint an mbeaḡ ré in iúl¹⁰ ar éruac
do ðeunam ðe an t-reaḡtmáin reo éugáinn.

A.—Atá go maíḡ, a Séáain. Siubáil leat, aḡur do-
ḡeóḡaimíḡ beíḡ aḡ caint aḡur aḡ cároáil¹¹ innirín.

S.—Ní fearr ar doḡman é.¹² Tabáir leat na pící.
Tré ḡac rḡeul,¹³ naḡ ionḡantaḡ atá an raoḡal aḡ
airḡruḡaḡ [aḡruḡaḡ]. Ír minic ruam o'airḡḡeamar
ó [oá] fáro do máirḡmír ḡurab é ír mó doḡíḡmír
aḡur o'airḡḡaimír.

A.—Í mbara, a Séáain, atá an ceapḡ aḡat. Ní
ḡáḡaḡ ouit aḡḡ marḡana [marḡain, maḡḡnam] do
ðeunam aḡur cuimḡneam ar an oá tḡḡ breáḡḡa atá
ar an mbóḡar rín amuiḡ. Cía ðeurraḡ [aḡeurraḡ]
go breicḡíḡe a leicḡíḡí go bráḡ ann, mar aḡuibairḡ an
ðean an oirḡce eile, go ruib áit ðear aḡur teaḡ tḡrim
te aḡ Caitlín móir aḡur aḡ Míceul má doḡeibḡeann
[feudann] ruo teaḡḡ ann, go bruarcailḡe Dia ar a
n-anam. Ní baḡḡal go mbeirḡ don fuaḡḡ orra.¹⁴

S.—Cía hí Caitlín móir, aḡur an Míceul ro atá tú
a ruáḡ?

A.—Máireaḡ, a ðuine, ná cuimḡnḡeann tú ar Caitlín
móir aḡur Míceul a ðearbráḡair aḡur rean-Múrḡí
[Murḡaḡa] a ruib oá tḡḡ beaḡa aca ar an áit ceuḡna
i bḡuil an coláirḡe ðeunta?

S.—Oar ruáḡ, atá an ceapḡ aḡat. Níor cuimḡnḡ
mé ruam go ruib don tḡḡ ar an áit rín, aḡḡ ír oirḡeac¹⁵
ḡur iomḡa ðuine cuirḡeann [cuirḡar] an talam ðe.

A.—Mo ðearmáḡ,¹⁶ a Séáain, an oḡeḡeann tú go
oḡí an coláirḡe don oirḡce? Oar noḡḡ, ír oḡca go
oḡeḡḡir. Níl aoinneac an mbeaḡ corruḡḡe na coirḡe
ann¹⁷ ná ruḡaḡ aḡ feuchaint ar an rult, aḡ éirḡeaḡḡ
le hamḡánaiḡ breáḡḡa aḡur aḡ feuchaint ar baḡḡa
breáḡḡa ðen rínḡce ḡaeḡealaḡ.

S.—Téḡim ann ḡac don oirḡce Oḡmnaḡ aḡur go
ðeimín ír breáḡḡa an tḡḡbáil ar éroirḡe ðuine tḡl
ann.¹⁸ Aḡḡ an té do beaḡ írtoirḡce Oé Oḡmnaḡ ro
cairḡḡe aḡáinn aḡ éirḡeaḡḡ leir an mbeirḡ Cor-

caigead aš tabhairt amac ar "Eadtra an Báir,"¹⁹ níor aigis mé suam níor breágha é. Tá breice-
óctá [breicepeá] an bár in a fearam ruar ašur an
peactac boct rínte ar a leat-rluarta²⁰ ór a coinne
amac! Do cuirfeadh ré truaš ort nuair d'iarraíod
ré an ppár com tiomacpoideac [tiomda-c.] rin²¹
ar an mbár ašur baó dóig leat beagán truaige
aš an mbár dó. Is é do labarad go dána ašur
beagán fonn air don cáirde do tabhairt dó. Is é
an áit an aipeóctá gac doinneac do bí ann aš gáire
ná tíar aš Teampall Reumann.²² Do bí cuio aca dá
ráó má dogeóbaó gac doinne ceao cainte an fáio rin
leir an mbár go mbeaó uain go leór aca ar a gcúir
do pléir. Doubaírt a tuilleaó aca nac é an bár do
bí ann in don cori aet gur dóca gur cormail leir é mar
bíonn an duine an fáio rin aš rcoisgail [iompaó] leir
an mbár.²³ Is cormail go mbíonn cúir éigin leir.²⁴
Aet i mbara, buaídeann an bár air.

A.—I mbara mairéaó, a Seáin, dóbaírt go mbeaó an
bár gairio dóib go léir an oirde rin nuair doirgneadh
toll ear ceann den stage²⁵ [rtáirte, rcaral] aet ba
toil le Dia ná raib doinneac púite, aet, míle buirde-
acar le Dia, an té dooiréaó an ragar ašur an
t-rlige ar pleamnaig ré anuar go dtí [ar] táinig ré
ar bonn a dá coir gan píocaó biopáin do baint dó.
Do puot gac doinneac timdeall air ar eagla go raib
don puo bainte dó.²⁶ Do bí na mná go léir aš puot
go dtí a céile ó duine go duine ašur gac doinneac
aca dá ráó "buaíl do lám ar mo cpoide, acá gac don
preab aige mar do ril mé go raib an ragar goir-
tište [goiruište]." Do bí na páirtí ar fao aš puot
timdeall dá fiarfaige de gac doinneac ar bain don
puo dó aet dóbaírt go mbeaó cuio aca féin millte.
Ní fearar cao do bain don stage.

S.—Iomarca meádaíin do beir ar taob de don
taob eile ašur d'iompuig ré anuar mar do bí na
páirtí ar fao in a ruide ar don taob amáin. Do bhir

an raécta [.i. bata trapa] agus éainis ceann don stage ar an talamh.

A.—Seadh, ní dhionghaó an stage seo an fear do fábaíl dúinn.²⁷ Caitimír uainn é²⁸ agus téigimír as obair in ainm Dé. Atá pé comh maith againn [dúinn] éúis cinn de na cocaib beaga rin do cup in aon coca amáin, mar atá an fear an-tirim. Ar dhún tú an geata rin tuar, a Séadain, le heagla go dtiocfaó na ruadai samna²⁹ irtead ann.

S.—Do dhúnaí.

A.—Siúd cum oibie rinn.³⁰

Agus go mbeannuige Dia rinn,

Agus nár brata ó biaó rinn.

Nár brata in a diaíó rin

Go raíad an grian ríor.

Té [cibé] an móir leo an itimíó

Agus an beag leo a ndéunaimíó

Ná maib gheim la 'l bpióde aca

Ná aitéint a gcoda la 'l micíl.

S.—Ír beag an maith raíar gan cléiread agus abairimíó go léir “ámen.”

A.—Í mbara ír maith an bair féir atá ar an bpáircín seo i mbliathna agus ír maith an fear é. An dóig leat go ndiongha pé na ceirpe tonna?

S.—Go deimhin doígeuna agus cuir maith in a focair. Da gnátaó leir an bpáirc seo bairai maith do beir innte. Ír í páirc ír fearr ar an bfeirim í. Ná cuimnígeann tú nuair do bí prátai agat innte, an bliathain úr do bí pí cupra cum garraíóte reáctair.³¹

A.—Cuimnígim go maith ar an mbliathain rin. Nárb í rin an bliathain tirim ná fuaradair aon bpaon fearctanna ón uair do cuirteó iad go raíad^{31a} cum iad do bair?

S.—Ó í mbara atá an ceair agat. Ír dóig liom gur píce bliathain 'r go [gur an] taca ro³² é rin. Do bí leat-acra agam féin inían páirc seo agus ní

bpuigbinn [feudraínn] a innirint caoí a méir pprátaí
do bí irctis ann.

A.—Ó éirctigir.³³ Cía hé riúto ruar an bótar?

S.—Sin é Tomár pdrpuis atá as dul go dtí an
rliab as baint ualac aicinn. Do bí ré 'á pát liom
aréir go raib roinn arair uair. Do teagmáig³⁴ mé
ciar as an éporair aréir leir asur é as dul fá déin
tamail de rpeat. Bí ré 'á pát liom go bpuair ré
litir ó n-a ingean Dé Ceudaoin reo caitte asainn
asur go raib rí porta asur go raib rí féin asur a
fear cum teact a baile i gcóir na hatbliadna.³⁵
Atá rí porta as fear dóigteán do múcaó,³⁶ asur
púnt inran ló aige asur a oipead rin ar sac don
dóigteán do múcaó ré, mar ir é an maor atá ar na
fearraib é.

A.—Dit uaité mar teine.³⁷ Ir olc an céirto í.

S.—I mbara, ir olc. Níl rí maít in don cor. Bíonn
rí an-éontabarac.³⁸ An braca tura don éirto den
obair reo raí,³⁹ a air, ó ir tú bí i Sarena Nua?

A.—Ní facaigear don am iad act go n-airiginn
tráct orra.

S.—Ir dóca ná fuil don tabairt amaé asat ar an
obair mar rin.⁴⁰

A.—Níl, act bí aítne asam ar buacail maít asur
do bí mé as caint leir mar reo um tráctóna asur
roir rin asur a dá buille [uair] deus, do bí ré loircte
inran teinir. Do cait ré [do b'éigean do] dul in
áirde ar mullaé an tige asur do bí an dóigteán
an-millteac asur tus a raib ré⁴¹ asur éir ré irteac
inran teinir asur ní puaraó [rriot] a tárc ná a
tuairc ó coin [rin].⁴²

S.—I mbara, b'olc an dóigteán don bpear boct rin é.

A.—Éirctigir go réir.⁴³ Ir dóig liom go bfuil
tuine éigin as glaoac orainn cum rinnéir. I mbara
atá. Síó é⁴⁴ anuar Seáinín. Ir é do beata ra, a
Seáinín, ir dóca gur as teact le rceul ón gcóir
éigainn atá tú.⁴⁵

Seánín.—Ó 're, i mbara féin, ní heaó, aét bean an tige do bí as baint neanntós asur o'airis rí an t-an-ghreataó cainte asuib⁴⁶ asur nuair doéuairí rí a baile, do éuir rí i leit mire cum a ráó lib oibruisáó lib asur san beir as caint.⁴⁷

A.—Ní óionghnainn daóit den t-rean-éiarréac⁴⁸ asur ip ole an doí uirri rin morán oibre do éunamí óí. Ná fuil a fíor aicí go maic nac amlaio éuirrimíó ar oteanga in ár bpóca óí. O'ar náoig ní in ár mbeul atá an píce, aét in ar láim, asur ip móir an gno,⁴⁹ mara bfuighe daoine beir as caint doib féin cum an lá do gíorruéain [gíorruisáó] doib.

S.—Cait uait.⁵⁰ Atá an bean boét cráioite an aimirri reo nuair atá an fear leat-óróigte uirri.

seán san eagla.

Seumur.—An bfuil ríó in buir gcólaó?

Caitlín.—Nílmíó. Cía atá innrin? Nó an tu Seumur?

S.—Ip me. Leis ipreac mé.

C.—Rár i do fálaib,¹ maran déirdeanaé atá tu amuis. Nac beas eagla atá ort?

S.—Cionnar atá Taóis boét anoét? Do éuir mo máctair aníor mé leir an mbraonín bainne reo. Folaímaís an galún go mbeir mé as iméaét arí.

C.—Caoé an deitnear atá ort? Tair aníor go bfeicfe tu é. Aréir do bí ré óá ráó nac iongantac ná tagann tú óá feucaint. Ip gairio go mbeir ré ábalta ar gabáil amaé arí. O'éirig ré tamallín inoiu.

S.—Go mbaó plán éirighe² don bfeair boét.

C.—An bfuil tú i do óuiréaét, a Taóis?

Taóis.—Atáim, a Caitlín. An é rin Seumur airigim as caint?

C.—Ip é. Ní baogal gur éarimáó reig tú. Do éuir rí aníor le galún bainne éugac é.³

Ṭ.—Ṣaireað, ní óiongnainn tábht t*o*, an t-aing-cireoir.

Náir feice Dia coiróce gan bainne i ná a máṭaireaða. I*r* é do beata-ra, a Šeamuir.

S.—Šo maire tú, a Ṭairós. Cionnar atá tú?

Ṭ.—Ó, atá mé ag t*u*il i b*h*reab*h*ar,⁴ buirdeac*h*ar le Dia. B*h*raitim mé féin an-máit anocht. Atá na p*h*anta im-tište ar mo é*n*ámáib*h*. Innir doo máṭair šo b*h*ruilim an-buirdeac t*o*.

S.—Inneó*h*ao. Buail r*h*ior éu*h*ainn nuair beir tú ábalta ar šad*h*áil amac*h*. Cait*h*reao-ra beir ag m*h*o*h*t ar*h*ir.⁵ Atá ré déirdeana*h*.

Ṭ.—Agur cat*h*é an t-am é?

S.—Atá ré tar*h* éir a deir*h*.

C.—An mbea*h* eagla o*h*t in*h*an oiróce, a Šeamuir?

S.—Do bea*h*, máireað, poim*h*n reá*h*t o*h*m.⁶ N*h*ior máit liom beir amuiš r*h*ó-deirdeanna*h*.⁷

C.—Níl don deallr*h*am⁸ agat-ra le “Seáan gan eagla.”

S.—Cia ar*h* é⁹ “Seáan gan eagla?”

C.—Fear do b*h*i ann r*h*ao ó agur o’airu*h*gea*h*ó¹⁰ ré šac doinneac ag trá*h*ct ar eagla á*h*t ní r*h*aib a r*h*ior aige cat*h*é an m*h*o*h*t é. Dou*h*airt ré šo šcait*h*reao ré é do deunam amac*h*. O’im*h*tiš ré leir agur do b*h*i ré ag im*h*tea*h*ct šur t*u*it an oiróce air. Do*h*uairt ré irtea*h*ct i t*h*tiš beag do b*h*i ar t*h*ao*h* an b*h*ó*h*air agur o’iarr ré beir irtiš¹¹ ar bean an tiše. Dou*h*airt r*h*i r*h*in šo b*h*ruig-bea*h*ó¹² agur fáilte, á*h*t ná*h*ib áit oirdeam*h*na*h* t*h*á leir*h*éir do beir mair ná r*h*aib doinneac in*h*an tiš á*h*t i féin agur a i*h*ng*h*ean. Dou*h*airt ré šur cuma leir á*h*t šo mbea*h*ó ré irtiš ó o’rú*h*ct na hoiróce.

1 šcaiteam na hoiróce o’oib¹³ o’innir bean an tiše t*h*ó cat do b*h*i ag deunam t*h*rioblóir*h*o*h*e t*h*i féin. Ní r*h*aib aici á*h*t an t-don b*h*óin amáin agur¹⁴ i*r* é an méit do b*h*i aici cum rearam na b*h*o á*h*t in*h*re [inir] beag do b*h*i in*h*rin amuiš agur šo mbio*h*t r*h*i pará*h*ta šac don mair*h*oin. Ní r*h*aib a r*h*ior aici cat do b*h*i t*h*á deunam.

Aduðbairt ré rin go mbeaó a fíor aige féin. Doúaió
 ré amac agus do cúir ré a òrom inran élaíóe.¹⁵ Níoró
 fáda do bí ré ann nuair táinig fear agus ualaó
 camán aige. Do éit ré ar an bpáirc iad. Táinig
 maít-íuaó in a óiaíó agus ius óac doinneac aca ar
 camán. O'éiríó Seáan amac ón óclairóe agus do
 lámáió¹⁶ ré camán com maít le duine. O'imíóeatar
 an báire go treun. Nuair do bí ré imíóe do éit¹⁷
 óac doinneac aca a ócamán uata agus ba é an fear
 ceutna do connláió arís iad agus adubairt ré le
 Seáan a caman do tabairt óó. Aduðbairt ré rin ná
 tiubraó go n-inneóraó ré óó caóe a cúir. a íabatar
 as deunam óioóóála don mbaintreabáió¹⁸ óioóe
 óeiltó. Aduðbairt ré rin leir ná íaib don ius le
 deunam aige féin¹⁹ acó é do óeacó iroíóe i mbárac
 agus é do cúir i lácair an comóloin [comótionóil].
 Doríóe Seáan mar adubraó leir. Nuair do bíótar
 go leir baíóe iroíóe tar [lá ar] n-a bárac, do
 cúir²⁰ Seáan fá óeirt iad agus adubairt ré leó óurab
 é an náire an obair do bíótar a [do] deunam, óur
 óóir go mbeaó an óúcaíó íaríng aca agus óan óeít as
 deunam óioóóála don mbean óioóe agus óan aici
 acó an íaíóeín rin. Adubraótar ná óioóóóir ann
 níor mó [fearó]; go íaóóóir in áit éigin eile; agus
 do bí Seáan íaró innrin. Doúaió ré íreac agus
 o'innir ré a íeul do bean an óíóe agus do bí í an-
 buíóeac óe.

O'imóíó ré leir ar maíóin arís agus óus ré an
 lá as íuabal go íaib ré "com-íolur fear le óor"²¹ um
 óráóóóna. Doúaió ré íreac i óíó íeíóeóra agus
 o'íarí ré íoróar na hoíóe²² oíra. Adubraó leir go
 íríóóeac acó óurab in óíó leac ír amuíó do éit-
 fearó ré coólaó.²³ Aduðbairt ré leó óur cuma leir
 cá óuíríóe é acó go mbeaó ré íá óleacacáib an
 óíóe.²⁴ Doúaió fear an óíóe leir agus do óairbeáin
 ré an óeac óó. Do bí óeíne íreacóa ann agus
 íeóma i óeacó óiar óen óíóin²⁵ agus leaba ann a

bhrúibhgead ré dul a [do]coidlad innte. Nuair do bí ré tar éir a cota do cáiteam,²⁶ do tar ré a píopa agus do bí gal aige.²⁷ Níor bfaod²⁸ sup buail triúr fear irteac cúige agus cómpa ar a nguailnib aca agus do leasadar tarna an teinteán í agus d'imtígeadar leo. Doubdairt Seán leir féin sup ait an puo coirín do beic ar an dteinteán aige agus gan ríor aige cad do bí innte. Do tós ré an clár oi agus cad do beaó ann aót fear marb.

"Atá tú innrin duit féin,"²⁹ arfa Seán, "agus ir dóca go bfuil fuaót ort; ir fearr dam tú do tógbáil agus tú do cup leir an teine³⁰ agus tú do téirdeam [téirdead]."

Dorúgne agus i mbara ní raib don tear as teacó ann.³¹ Doubdairt ré innrin go mbaó fearr dó é do cup inran leabair leat irtiú de féin.³² Dorúgne agus do luis ré féin leat ir amuis de. Ba gairio do bíodar ann nuair do bainead spreim ar a gualainn.

"Fan rocair innrin," arfa Seán "nó an fonn atá ort mé d'ite, dá feabhar bí mé duit?"

Ba gairio sup bainead an tarna [tara] spreim ar.

"Bí amuis ar an leabair anoir,"³³ arfa Seán, "nuair ná fanfá rocair agus tú féin d'iomcup."

"Ní baogal duit mé,"³⁴ a Seáin," arfa an fear, "ir tú fear ir fearr táinig innro le píce bliadain. Mire aóair fíir an tige reo agus do marbaó mé gan ríor dó³⁵ agus cuirtead fá bun an érainn móir³⁶ atá inra nsgáiróin mé. Abair leir mo énáma do tógbáil agus iad do cup inran jeilis agus cúpla aippeann³⁷ do cup liom. Dógeóba ré feircín óir fá coir a leabtan³⁸ féin agus ceann eile as a ceann; bíod feircín asat-ra agus ceann eile aige féin, agus ní cuirfead-ra don rpiac³⁹ ar doinneac go deóir aríir. Stán asat, a Seáin," ar ré rin as imteacó leir.

Níor érom-ruan do fear an tige⁴⁰ an oirde rin, agus com luas ir d'éirig ré ar maidin dochuair ré agus d'fíarfaig ré de Seán an raib ré beó. "Atáim,"

árra Seáan, “cao do marbócað [muirbreað] mé?”⁴¹ D’innir ré do innrin gac don ruo do tuit amac i ruot⁴¹ na hoirðe. Doruigne fear an tige gac don ruo aoubairt ré leir asur d’iarr ré ar Seáan fuireac [panac̃t] i n-a fócair féin anoir mar élamain. Aoubairt Seáan ná panpað go scaitfeað ré beic̃ as imteac̃t go bfuigbreað ré fíor caoé an ruo é an t-eagla.

“Fan go tóí i mbárac̃ [umbárac̃?—De H.], cibé ar ra dom̃an dé,”⁴² árra fear an tige.

“Acá go maic̃. Fanpað,” árra Seáan. Doúairt fear an tige go tóí an aba asur tús ré leir bpic̃in beó. Doúairt ré go tóí an reirbireac̃-cailín asur aoubairt ré léi go paḡað ré féin asur an fear ro as ruubal na talman um épãc̃nóna, asur “beimíto irteað,”⁴³ ar ré rin, “le linn na mba do éruðað [bleaḡað]. Bíoð crúirc̃ín asat-ra asur crúðaiḡ [bleaḡ] an bó go tiuḡ te ann,”⁴⁴ inran trliḡið go mbeir̃ coir cuðair air asur cuir fíor an bpic̃ín reo ann. Sín an crúirc̃ín go tóí an fear com̃ luat ir éiocfa ré irteað asur abair leir deoð do ól asur go bfuil⁴⁵ catuḡað oir ná fuil deoð níor fearr̃ asat le tabairt dó.”

Doruigne rí mar aoubairt ré léi asur com̃ luat ir do cuir Seáan⁴⁶ an crúirc̃ín ar a ceann doúairt an breac riar in a beul asur doúairt ré i laige ar an áit rin. Nuair táinig ré cuige féin, “Ir díreac̃⁴⁷ é,” ar ré rin, “sur fuir [fuirar] eagla do cuir ar úine asur ní maib̃ a fíor asam-ra caoé an ruo é go tóí ro. Ní paḡað níor ría ar⁴⁸ a loḡs.”

D’fan ré⁴⁹ aca asur do pópað é féin asur cailín ós an tige asur rin é “Seán gan eagla” asat.⁵⁰

S.—Dia in mo éporðe,⁵¹ a Cáitlín, maran maib̃ eagla oim̃ ó éianaið go mbeað eagla oim̃ anoir. Ir fearr̃ úit bualað fíor an bótaí liom, a ḡaioí.

EACTRA NA CON TUIBE.¹

Mar atá ré agamp a nocht ná faib ré agaire ip-
toiróce i mbárac má theunann ribre fúmpa rcige, masao
ná gáire.

Lá dár éirig fionn,² Ri na bfiann(a) bflait cat
tooirófead ré cuige pul ar lar grian eugainn tar
muir nac [act] fear coail deirg agur con dub [tuirbe].
Ba deirge a gnuada iona an rór, an gnuagac, agur
nior dealb é a cruic mar do bi a folc agur é dub, do
bi coróin onóirac ar a ceann, péilteann ríogda ar a
taoib dear [deir], rlat aigro i n-a dóir, rlabra óir
fá brágaio a con, rpuir liomta ar coraib a coileán
agur é ag triall ar cozaó na fionn [bfiann]. Bi Conán
agur fionn ar bair na faille, nuair doconnacig-
eatar euca an gnuagac.

"Gao [crao] geur³ go báir [bagaio] mire," arpa
Conán le fionn, "raimilt brian ná faca fór atá ri
eugainn, an eu dub."

"A Conán maoil báin," arpa fionn le Conán.
"Cat fá 'n-a gcuirfeá-ra an maora peán [riada] i
i gcomórtar le háir [n-ár] scoileán-na, [act] nuair
tiocfaio an gnuagac eugainne tar tráig, bainfeora
de malairt con."⁴

Dein an gnuagac ar an tráig go donn, dána⁵ i
mearc na bfeair. Roim don fear, nior glac eagla,
agur roim don fear, nior glac rcát, act dfozaip ré
go háir ar fiantaib páil [fáil]⁶ comrac garb con.
Do glaothar ríor ar conairt fionn mar⁷ ip leó ba
pignide beic ar bun. Nior fearaig don eu aca an
dara cluice léi, bi ri féin com garb ron.⁸ Do cuir
ri an rpuir irteac in a gcliatán agur eug an rcannán⁹
amac ar a gcorp. Do marb ri conairt fionn. Ni
faib don eu ag fionn mac Cumail innrin nac [act]
rgeula do cuir ré go dtí Cormac mac Airt, coileán
con do cuir cum na rean-mnaoi, ri rin Málaip fionn.

Innrin do gleur Cormac mac Airt trí pícto deug

coileán con cum na sean-mnáoi gur luaithe iad na [ioná an] rióe gaoithe ar an gabáil rióe¹⁰ agus do rcaoileadh iad fá an ngleann mar a mbíodh fuaim béim agus reilge agus do rcaoileadh an cú dubh in a n-oidh. Fá n-a dul fá don spéin do cuir pí a rpuir irteac i n-a scliatán agus tug pí an rcanán amac ar a scorp, gur marb pí¹¹ na trí picio deus coileán con. Ní raib don cú innrin aca aet amáin dá cú do bí ag Conán a otugadh ré earcuais¹² [árcóin—De H.] oppa agus maoirdeam go cruaid¹³ ar brian. Do labair fionn Mac Cumáill le Conán.

“A Conán Maoil Báin,” adubairt fionn le Conán, “rcaoil-re ríor ceann deo earcuais [árcónaib] inoiu mar fúil^{13a} ir go mbað léi d’éireodh an lá.”

“Ní rcaoilfead-ra ríor ceann dem earcuais,” arpa Conán, “mar dá rağadh ríbre don reilge inoiu ná i mbárac, cuir ná páirt ní bfuigheadh Conán.”

“Muna rcaoilfe tú ríor í, a Conán,” adubairt fionn, “ceitfe cora cuirfe mire fút agus i bfuirm coileán con éitfe tú dul léi.”¹⁴

“Ar a bfuil¹⁵ d’ór ag an ruí,” arpa Conán “ná d’airgead bán a otadairt céin ní rağainn ar a scuipre rin leir an scoileán griannda geur, aet mar rin féin,” arpa Conán, “rcaoilfe mé ceann dem earcuais ríor agus geallaim¹⁶ daoib má geibeann pí cre [creuēt] ná lot, agus geallaim duitre a gnuasais bis táinig i scéin, go mbainfe mé diongbáil amac díot rad fearó-cao na garbáin [.i. na cloca do cuirfeadh ré do baile air] le mo dá láim i mearc an féin.” Do rcaoil Conán ríor ceann dá earcuais [árcónaib] agus ba geárr air go bfuair pí lot. Do cuir pí an rpuir irteac in a cliatán agus tug an rcanán amac ar a scorp, gur marb pí í. Níor airgeadh¹⁷ rtoirm ag éirge nam ar fliab ná ciot ag éirge ar loc níor tige do bíod ag teac ioná Conán agus é ag cur na sclóc do baile ar an ngruagac. Innrin do cuir an gnuagac compaige [coimisce] a anama ar fionn.

"Cuirim mo coimirc ort, a Rí na b'fiann, agus an fuil dílis atá in do neart léis mé fá do reiat agus coirg orm an fear maol agus a cuio cloó."¹⁸

"Ó," arsa Fionn, "ní coimirc duit¹⁹ dul fá mo reiat-ra, mar níl don puo do coirg mé suam ar an bfeap maol nac é rin ir mó dogeunad ré é, aét breiteamain cuirim inran cár, agus adeirim arírt sur cóir é a b'reit, an dá díar laoc dul cum rpáil [rpáinne] agus cibé azaib beir ar lár an ceann do baint de."

Cadó an spreim d'órui²⁰ Conán do b'reit ar an oglaé aét spreim reangáin agus cnáma géill agus d'airis na fiannra páil an tuairt [.i. tuitim] do bain Conán amac ar a corp.

"Do spreim fime [feirme] táir ar lár,²¹ a spruagais bis táinis i gcéin, tair liom dtí 'm lic [cum mo lice] léite feucaint an bfuil mo lom geoir igceart i bpaobair." d'ubairt Conán.

Nuair d'airis an spruagac Conán as tráct ar an sclatdeam agus é ar lár, do rin ré amac a dá láim, d'iarr ré forar d'a dhom agus le neart eagla poim an mbár nior d'fan beo²² aét dá gigeán [cuirle do bí in a ceann] do bí as bualaó i gcúl a cinn.

"Maíe," arsa Conán, "dá mbaó canncar ort tú d'fágaint [fágáil] beo, ní marbóca mé tu."

D'imtis innrin Conán agus Fionn Mac Cumhail agus react sca²³ na gnát finn [féinne] as ól so dtí tig órda do bí as Ca²⁴air na Slua²⁵ i pu²⁶ don lá deus. Táinis an spruagac cuise féineac agus d'euluis do baile don n²⁷spéis. I gcionn don lá deus d'fiannais éireann, do buaileadar amac ar tig an órda. Do²⁸uar²⁹ Conán agus Fionn ar bair na paille as feucaint an saib don cóir³⁰ as teact fá n-a ndéin. Do³¹onnaicigeadar cuca an spruagac an dapa huair so donn dána i mearc na bfeap, poim don fear nior glac eagla agus poim don fear nior glac rsát aét d'fógar³² ré so háro ar fiannraib páil

comhac garas con. 'Do rcaoil fionn féin an rladra óir do bí fá muneul bán 'Uran agus ní raib don deór dā raib as rileas ar a dā fúil in a diair ná téirdeas go bun trío an gcloc.²⁶ Seal naoi n-oiúce agus real naoi lá eus an dā coilean san ppár as troio nuair do bí 'Uran dā lot agus dā cré [creudtas]. Nuair do bí pí dā cré agus dā lot, agus i muoet ríneas ar an bfeur,²⁷ ní raib aet foirbiužas dā gearrad ar cúl na cú dúb [con duiúe]. 'Do éimniú Conán innrin go raib fíor as fionn.

"A fínn mic Cumail," adubairt Conán, "cas fá ann ná breathnuigeann²⁸ tú ar do coileán féin inoiu agus a liaet fíor [feara] fuair tú amac miam ar do méor agus dā mbeas do órdós asam-ra fá mo géill, do bampinn-re mo dāotaint fíor [feara] airte lem pé."

"Ó, a Conán," arpa fionn, "dā mbeas mo órdós asat-ra fá do géill, níor dóig²⁹ dam go mbeas liom féin i go brát arís." Aet mar rin féin do éir fionn a órdós in a beul féin agus do bain pé airte go luat fíor ná raib don fasbáil³⁰ claoirte as an gcú dúb go brát go gcuirfíde a hainm in a hasáir Cor.

Nuair fuair fionn fíor a hainm amac adubairt pé le Conán.

"A Conán maol bán, déin re dān dom coileán féin inoiu agus níl don fasbáil claoirte as an gcú dúb go brát go gcuirfe tú a hainm in a hasáir Cor."

Innrin do labair Conán le 'Uran, "Arpa, a 'Uran uasal," arpa Conán le 'Uran, "ir leat-ra do tuit as cat dā méir.³¹ Ir leat do tuit torc nime Scáil an gleanna. Ir leat do tuit an fiad bán beagánac [bíodgánac] boib. Ir leat do tuit cat inre ui Cíomuil in ar ceangalaas ar otón den cré agus ná breathnaig fút ná tarat aet cait ar cor [Cor] an coileán gránra geur."

Nuair fuair 'Uran fíor a hainme amac, do ppeab pí ruar, an coileán uasal do bí san loet, eus pí an

cluide clirte³² mar ba éoir agus o'fás rí an cú dubh
rínte ar an bfoí a [ar ar] marb rí í.

"Mar a tuiubra tú ríor do ainme dam-ra anoir,"
arfa Conán, "agus cao ar duit, ir í ioe [oiréat]³³
do con tuiubra mé ort féin."

"Ir í Múin Cinnáinte mo ainm-re," arfa an Sruagac,
"agus ó an nSreís reat éansa mé innro, agus níor
broláir oibre ríor fínn inoiu ar a meór,³⁴ nó do beaó
rís san coileán con mar atáim-re féin agus Cor
liom-ra 'n [oon] nSreís tar n-air."

"Innirín," arfa Conán,³⁵ "do éiontlacuirgear-ra an
Sruagac 'n-a [oo n-a] éir féin i bfuirm céill [géill]
san don cú" agus ní raib don bliadain i muot don
bliadain deus ná cuirfead ré corraacán lán de ór le
haíaró óil cum an fíor maoil.

"Siud orraib re,³⁶ a fíannra páil," arfa Conán,
"agus ólaigir [ólaí] go folláin deo, nó an bfacabair
maim don éion don bpeir maol níor fearr ioná an
Sruagac gearr úo a mbuailinn air cloc."

BROSNA.

FOCAIL DEN ÉAINT ÉOITÉANNTA AGUS CUIO DEN
T-SEAN-ÉAINT.

1. Ní fearr duit ciall dá bfuil agat .i. nac móire
an t-ain-éairt do beir agat ioná an éairt .i. ir fearr
san beir nó léir.

2. O'fár an leaib rin éar goim .i. éar mar do beaó
éairt.

3. Ná bíor rannuagad an boidais agat .i. nuair
cuirfe tú cum iarraet do éabairt uait ná tarraing
riar.

4. Laeteanta cruada agus buacailí leat-noct-
aigte, aoiréat cailleac baile an mára, bí rí com
rainnteamail cum pláinte na ndaoine do beir aici.

5. "Atá mo fiacail bog." "Tuitir rí rin uait,
agus tiocfaid ceann eile éugat."

6. Óá érián gálair an oiréce.

7. Trí cátao de neantógaið inran Máirta, ní baogáe tuit poc cinn ná coire ad [as do] bualaó go cionn bliana.

8. Atá ré as tarraint ar an t-ríoraigeadó—as dul ar an raogal eile.—Atá ré in anfaó an báir .i. as tabairt na gcor.

9. Bain an bairr-brúe [brúe] den mbainne. Bairr-brúe .i. an cpoiceann o'éireócaó ar an mbainne beirbte.

10. Óá tuitfeaoó braid uirce⁷ riuéta ar do cúirle [cúirlinn], i bpaó uainn an t-olc, asur ná héireócaó clog air, do beaoó pí gneaoa. “An cóir a ráó go bfuil an ciarrúir gneaoa?” “Ní cóir. Atá an ciarrúir ruaoó-oóigte.”

11. Doóuaoó an t-uirce fá beirbaó orm .i. go raib ré a fáio rin as riuaoó go raib ré rúigte as an córcán.

12. Deunann [oo-ghí] reilleaoó [rilleaoó, cf. feile for file] ráram. Cuir i gcár go mbeaoó dúil asam in iarc úr nó in aon rašar eile, asur nuair do-geóðainn innrin é ná beaoó aon ruim asam ann, aóeurainn innrin go ndéunann reilleaoó ráram, go mbainfeaoó reilleaoó mo dúil ar.

13. Scaíaoó iongan .i. blúipe cpoicinn do beaoó as éirge ar bairr na méipe ór cionn na hiongan.

Óá mbéinn as cnotáil rtoea asur go o-tarrmaing-eócaó tuine biopán airte [ar] go o-tuitfeaoó na lúba, do óeurainn [aóeurainn] go rcaífeaoó mo rtoea mar geall air.

14. Ní raib fóo a marbúigte ann, nó fóo a cáillte .i. ní ann do bí ré le marbaó. Bíonn fóoín an mearbail ann leir asur fóoín an ocpair.

15. An cat. Aóeir riaoó go bfuair an cat trí leat-pinge [pinginn] cum mairaeátain [maráain] do óeunam ar. Tug ré leat-pinge ar raóare inran oiréce, asur leat-pinge ar euoctromaóe riuáil, asur

an tríomáð leat-þinge an dearmáð bean an tige.—
1 mbara, do cuir pé go maít iad.

Áðeir ríad go ttagann [túis] trí rmuainn ann
inran oíðce cum tuine do marmáð.

16. Do cuir pé a fúile tar a cuio dá ite, pé rin gur
it pé níor mó ioná mar báð ceart dó a ite.

17. Úirlirí an táillúra—rorúr [riorúr], miorúr,
áður meirácán; rnaðaróin, iarainn áður cailc.

18. Boða ceata na maíone nó maíora gaoite an
tráðnána, comaréta oróc-aimpíre. Maíora gaoite .i.
fúit mór dearg bíor fá bun na rcamall. [Cuio boða
ceata .i. a leat nó a trian.—De H.]

19.

I.

A Concubair uí Laoḡaire, fuair do bean bár.
Cia deirbeóðar do rtoací ná nigríð do léine?

A Concubair uí Laoḡaire, fuair do bean bár.

II.

A Concubair uí Laoḡaire, fuair do bean bár.
Cia deirbeóðar an leite ná cuirpíð an an méir í?

A Concubair uí Laoḡaire, fuair do bean bár.

III.

A Concubair uí Laoḡaire, fuair do bean bár.
Cia ó'fairpíð [fairpíð] na ceapca ná cuirpíð an an
gcléit iad?

A Concubair uí Laoḡaire, fuair do bean bár.

20. D'éirig Taðs árér

Áður doóuar ág fíadac gírrpíðce,

D'éirig a bean ar a díar

Áður doóuar rí ág fíadac a cuillíð aca,

D'éirig an púca ór a gcionn

Áður do marm pé ceann ír píce aca.

21. Ír maírg leigean [leigear] lá breáḡda le

ὑποδ-μαιωιν. Μά ατά αν ἡαιωιν οlc αῖυρ ῥο
 η-έιρεόαθ αν λά ρυαρ, αν τέ το βεαθ αῖ τουl αῖ
 οβαίρ ιννρίν, το cαίλλρεαθ ρέ αν λά αρ ραο μαρ ῥεαλλ
 αρ αν μαίωιν. Ἰίορ ὅαα τε ουινε αν μέιο αηηρό
 ὀγεόβαθ ρέ ταμαλλ αρ μαίωιν, ὀά μβεαθ α ρίορ αῖγε
 ῥο ηῖεαῖαθ ρέ ιν α ὀιαῖο ριν ρεαc ιρ αν λά αρ ραο το
 βεῖτ cαίλλτε αῖγε.

22. Αρ cαῖτεαῖν τειηῖ ιν αῖρτε βῖτεαρ αῖ ράῖο—

I.

Βεῖο ρέ μόρ, μόρ.
 Βεῖο ρέ μόρ ι μβάραc.
 Βεῖο ρέ μόρ, μόρ
 Αῖυρ ὀαρ ηῖόῖς μόρ ιρ ρεαρρ é.

II.

Caῖtimío ρυαρ ιρ ρυαρ é.
 Caῖtimío ρυαρ αν ράῖρτε
 Caῖtimío ρυαρ ιρ ρυαρ é
 Ιρ τιοcρα ρέ αηυαρ ι μβάραc.

III.

Caῖtimío ρίορ ιρ ρυαρ é
 Caῖtimío ροιρ ιρ ριαρ é
 Caῖtimío ρίορ ιρ ρυαρ é
 Ιρ cαῖtimío ὀτί αν cαῖτῖν ιαc é.

IV.

Ὁ ηίορ ὀειν ρέ ριηηce
 Ὁ ηίορ ὀειν ηά ῥάῖρε
 Ὁ ηίορ ὀειν ρέ ριηηce
 Αcτ ὀγευηα ρέ ριηηce ι μβάραc.

V.

Ιρ ῥεαλλ τε Lady μάῖρε
 Ιρ ῥεαλλ τε Lady μο τεαηῖ
 Ιρ ῥεαλλ τε Lady αν ράῖρτε
 Α'ρ ραῖαῖο ρέ ὀτί αοηαc αν ῖεαηηα

- 22a. Sleitíro [reilmíro] búirtac, báirtac,
Cuir amac do adarca
Atá na ba bána
As ól do cuio meirge.

23. I.

Mé, mé, mé, a éora,
Caora Séadain óis asur caora Séadain éríonna
Asur caora Séadain bacaisge
Nár éara riad éoiróce.

II.

Siuan, ruan, ruan, a éora,
Siuan, ruan ar maidin ip ipoiróce,
Tugann rí an bainne dam,
Tugann rí an t-uan dam,
Asur cuireann rí an peacéio deap ar mo suailníb.

24. I.

Atá óa gabhairín buirde asam
Asur minreac bainne, minreac bainne.
Buireann riad mo épiróce ionam.
Á ttabhairt a baile, á ttabhairt a baile.

II.

Cuirim i tteannta an élaíde iad
Le ptampa bata, ptampa bata.
Siúo éar mull' an élaíde iad
Ip i bpat ó baile, i bpat ó baile.

III.

Níl don áit asam a seirúórainn iad
Aét anuap i mo hata, anuap i mo hata,
Leigeann pé rin trío é
Ar fuair an baile, ar fuair an baile.

25. Com-uapal fear aḡ an mair. Níl uiriam aici do doinnead.

26. "Maora-muad ar do duban. Ní bfuighe tú don iarc iníu." Oroc-ḡuide é rin aḡuair doine le hiarcaire.

27. "Atá an cáillead aḡam ort," nó "atá catuḡad na caillige aḡam ort go ceann bliadna." Focal é rin do ḡuair [aḡuair] doine a mbead an torad aḡe ar doine eile aḡ cur ríl nó don róirt oibre.

28. Ir fearr riap-uadac ioná rár-uadac.

29. Ní ceileann meirce míorún.

30. Earball pluic aḡur leat-lá

aḡur teadac a baile in am trát [in antrát?].

31. Túrn [túrna] lín, túrn lín,
Túrn lín ir cárdái.
Túrn lín do bhir mo éoride
Ir lán an tige do páirtib.

32. Ir maic an teadac aḡat é aḡur teadac uait féin.

33. Mac aḡur inḡean, inḡean maic.

34. Ir mór an tabartanar [tabartar] ó Dia do don bean cóisríd leandái gan don ainim do beic ar doinnead aca .i. gan doinnead aca do beic ar leat-rúil, nó bacad, nó don t-plige. Ir mór an ainim ort é, aḡuair le doine a mbead don ruad ar a aḡair nó don píoc de, "An maib morán ainim [ainme] air?" aḡuairide é rin le doine báirde, nuair do cóisfairde ar an uirce é. Léim gré [ḡirrfaird] nó reunar ḡ. rin ainim eile.

35. Ir minic aḡuair mo máctair le doine clainne gan beic aḡ ac-narc uirri. Ac-narc read focal do ráid le fearbar ar dia' doine [ar diaid doine].

36. Níl uic ná anam ionac.

an gút. “Cad iocfaid?” arsa Loinneacán. “Clann clainne Loinneacán.” “Má teilgeann ré a fáil rin,” arsa Loinneacán, “ní mirté dam-ra a ndionghna mé.”

49. Foga fóiríde. Fóiríde .i. duine díomhaoin do éiríodh as obair agus ná reafócaí.

50. Uain ceárdócan. Tagrann rin do daoibh do beaí as muíot d'iarraí uain ceárdócan do beaí aca ar a céile. Aduiríodh fear, “atá an uain asam ort,” nó “ir é mo uain re é.” Agus do beaí uain muilinn as na daoibh do beaí as dul go dtí na muilte [muilne], agus mar rin.

51. “Éirigh, a Reirí [Ruairí].” “Ná beirim ar éirge,” arsa Reirí, “má atá ionam éirge.”

52. Dá raḡainn as feuchaint duine tinn, agus go bfiarphócainn cionnar do beaí ré, aduiríodh ré, “atá mé níor fearr.” Aduiríodh-ré, “go mbad fearr i mbárad tú, mar adubairt Reirí le n-a mádar.”

53. Ná tabair don bpeiteamntar ná bpeaí ar doinnead. Tórad na bpeite as Dia.

54. Níl lút a teangaí aige. Níl lút a cor aige. Níl riubal ná rian [raon] aige.

55. Lá 'le Muiré mór inran b'fóghmar, bíonn an reáctaire fá b'ón. Reáctaire .i. duine, cuir i gcár, do tógfaí ba uaim ar deaí b'púnt an ceann agus an t-im agus an bainne do beaí aige agus na ba do tabairt dam ear n-air Lá 'le Muiré mór inran b'fóghmar.

56. Col. Do beaí col as duine le fuíot ná taitneócaí leir, nó do tógfaí ré col leir. Tagrann ré do fóraí leir.

57. Ir fuirir [fuirar] fuinead in aice na mine.

58. Uib. plaorc an uib. Mul an uib, ceann an uib, an reannán, an gealacán, agus an duhan buíde.

59. Diað ašur deoð na Noðlaš, ašur euað nua na Cárca.

60. Tí' bpeáðða, íarñaircað .i. tíš a mbeað šo leðr tropcáin ann. "Ír ionšantað an íarñair atá ann."

61. Toraiše .i. fear bíor ar torað. "Dain riap arat péineað": aðurá é rin le fear do beað i torað ort aš obair. "Ír mór an baint riap ar é rin," aðurá le tuine do tuitpeað inran raogal, do cáillpeað cuir mór beaðairdeað, nó don ruo mar rin.

62. Ná cuir don uirce ar an miar [méir] rin, pluépa tú an falla ašur a bfuil ann. "Ar" an méir, ašur "ar" an tubán, aét "inr" an cúpán ašur "inr" an éanna.

63. Doimneað do báðpáide ašur a mbeað don ploc de nižeaðán an Doimnaiz air, ní bpašpáide [bpuizbci] šo deðir é.

64. Atá an báð rin ó éion, nó cuirta ó éion.

65. An té do beað aš peatošail inran oirðe

Nó aš riannairdeaðt inran-lá

A fáio ír mairpíð pé éoirðe

Beir riabpa aš a fáil.

66. "Atá mé an-buirdeað tíot," aðurá le tuine. "Ní hionšnað tuit," aðurató pé. [Sé rin, ní gáðað tuit beir buirdeað tíom, ní hionšnað an méio rin do deunam tuit.]

67. Aizne focair péirótižeann [-žear] pnát.

68. Leiz do imteaðt in ainm na hameirleire [aimi-léir].

69. Ír minic píor troc-bean an tiže.

70. Tnúit le bpeit cáilleann [-leap] an ceaprbac.

71. Rann oirðe Šaíma: Anoét Oirðe Šaíma, a

Mongo Mango. Sop ir na fuinneogaid; tóintar na
 doirpre. Éiríú is' fuidhe, a bean an tige. Téiríú riar
 go banamail, cair amiar go plaitemail. Tabair leat
 ceapaire aráin agus ime ar dá' do leacan féin, a
 mbeir léim ghirrfaid' de doirpre ann agus coircéim
 coilíg de im air. Tabair cuşam peigín de bainne
 púgín, mín, milir a mbeir leamnaoet in a cíora [cium-
 raib] agus uaoetar in a mulla'; go mbeir fé ag im-
 teaoet in a énocaid agus ag teaoet in a pléibitib agus
 ba' do'ois leat go ttaoetfaid fé mé, agus mo énead
 fa' da níor baogal dam.

“Bainne na gceol b'ole mar bia' é,
 Mara ndiongha' ré deo' do luét an fiabhair.
 Tug ré trí lá agus trí oirde
 Ar eubán na bfrannraige iarainn
 Go b'aca mo dá fúil an cúnad lia' trío.
 Le neart raint cum an ime
 Domigne na mná an dia'bal air.”

72. An glar-ghaimneac [g.-ghaiblinn]. O'airgear-ra
 na sean-daoiné gá fá' do gur bó i do bí ann fa' do. Ní
 feadair doinneac ca' ar táinig rí, aet go mbíod rí lá
 in gac baile. Gac doinneac do ra'ga' dá crú' cibé
 roiteac do bea' aige lionfa' rí é. Aet do bí tiub-
 airteoir mná i o'tiobraio á'ann agus adubairt rí go
 mbea' an dia'bal a [do] congna' oí nó go o'tiubraio
 rí féin á'rao' oí ná feufa' rí a liona'. Tós rí léi
 an críatar agus do érom rí ag crú' na bó ann. Bí rí
 ag tabairt an bainne oí agus an críatar dá rcaoiléa'
 trío go o'tí ar líon an páiré timceall o'ra inran
 trugí' do gur ca'it [ab éigean don mnaoi] an bean cur oí
 ná ba' bairde í. O'imtíg an bó agus ní fa'ca doinneac
 ó coin í. O'éiríú tobair fíor-uirce inran páirte
 ceutna ra'ba' 'gá crú'. Tugtar Tobair [loc.—De H.]
 na bó ó coin ar an áit. Atá fé ar an mbótar ag tui
 ón cá'air go o'tí an éloicín.

73. Cadé an ainm atá ar t'áchair?

Stiall¹ mhór leáchair.

Cadé an ainm atá ar do máchair?

Cnairte² mhór práta.

Cadé an ainm atá ar t'áintín?

Eapball tráicín.

Cadé an ainm atá ar do deirbhíu?

Eapball cúirliu.³

Cadé an ainm atá ar do dearbhráchair?

Eapball rícaodáin.⁴

Cadé an ainm atá ort fein?

Sciathán⁵ gé.

74. Bean an leapa. Gearrcaile beag bíodh ag tuit go dtí an rcoil agus nuair d'fhágadh sí a tuis féin ar maidin in áit tuit go dtí an rcoil, d'euluisgeadh¹ sí léi coir na gcláir, nó go dtí cláir am na rcoiláirí do teaclt a baile. Do bhuileadh sí irteaclt go dtí a máchair agus do fíleadh an máchair go mbíodh sí ag an rcoil. I gcionn tamailt eus a máchair fá n-deara go raib sí ag imteaclt² ar a cnealt agus ar a deallraclt féin, agus d'fharraic sí d'á an tinn do bí sí. Doubaic an gearrcaile beag nárb eadh. D'fharraic an máchair d'á, an mbíonn³ sí ag an rcoil gac don lá. "Atá pé com maid agam [dam]," arfa sí, "an fíunne d'inn-rint tuit, a máchair, ní raib ag an rcoil leir⁴ an fáirí reo." "Cabaic Dé cugáinn,⁵ a ingean ó," arfa an máchair, "cad eile⁶ cá mbíonn tú gac don lá?" "Bíodh ag eulod⁷ liom féin coir an cláir, agus bí bean breagha in a fearaí ag doir an leapa agus eus sí irteaclt inran lior mé agus doubaic sí liom teaclt cuicí gac don lá, go mbfeairí dam é ioná beic ag tuit go dtí⁸ an rcoil, mar go dtuibraclt sí féin capn rudaí deara dam." "An bfeairí óca tura d'á rin i mbáir, dá mbeadh fearaí⁹ ag tuine do beadh ag imteaclt ar rtrae¹⁰ agus ná fanraclt in a focair iric, cad bacl ceairt d'ó do deunam léi?" "Do gheuna¹¹

né, a mátaíir,” arpa an gearrcaile. “D’imtiḡ sí léi ar maidin aḡur do b́ banrioḡain an leapa roimpe ar an áit ceudna aḡur aḡubairt sí léi teaḡt irteaḡ. “Ó,” arpa an gearrcaile, “a leiteíro reo¹² aḡubairt mo mátaíir liom d’fíarfaíḡe d’íot.” “Ó inneópaḡ-ra d’í caḡ baḡ ceart d’ó do deunam leir an mbeaḡaídeaḡ nó don ruḡ eile do beaḡ aḡ imteaḡt mar rin.” Aḡubairt sí léi a ríḡ le n-a mátaíir tḡí¹³ bḡaoin de uirce tḡí teóḡann do cḡoḡaḡ¹⁴ aír tḡí maidin i nḡaíḡ a céile.¹⁵ Nuair doḡuaíḡ an gearrcaile a baile um tḡáḡnóna d’innir sí do n-a mátaíir caḡ aḡubairt léi. “Aḡá ḡo maíḡ,” arpa an mátaíir. Ní aḡubairt an mátaíir a tḡuilleaḡ nó ḡo ḡoí ḡo raib an gearrcaile cum imteaḡta¹⁶ ar maidin aḡur do cḡoḡ sí tḡí bḡaoin de uirce tḡí teóḡann uirru aḡur d’imtiḡ sí léi. Com luḡ ir doḡonnaic an banrioḡain aḡ teaḡt í aḡubairt sí ḡan teaḡt in a ḡoipe féin ní ir mó,¹⁷ “aḡur,” arpa sí rin, “b́ do mátaíir ríó-léir, ríó-ḡarta¹⁸ d’amra.” D’imtiḡ sí léi irteaḡ. Doḡuaíḡ an gearrcaile beaḡ ḡo ḡoí an rcoil ḡaḡ don lá ar rin amaḡ.

75. Sceul na tóirniḡe.¹ Doḡuaḡar lá ḡo ḡoí an fáill aḡ baint rop² féir ḡam aral, aḡur do b́ ré tḡáíḡ mára.³ Doḡuaḡar amaḡ ar an ḡcloic fá d’éin laḡar aḡuile.⁴ Ní raḡar aḡt amuiḡ aḡ ciora [ciumair] na taoiḡe nuair táiniḡ an rḡplannc⁵ aḡur níor fan don bḡíḡ ionam nuair do cḡuimniḡ mé ar an ḡcoppán⁶ do beir i mo láim aḡam, aḡur ba d’eacair liom⁷ é do caitream inran taoiḡe, aḡur do ríḡar irteaḡ ḡo ḡoí bun na fáille. Do caitear uaim an coppán innrin, aḡur d’imtiḡear liom ruar an fáill, aḡur in aḡaíḡ⁸ ḡaḡ don d’ó nó tḡí coirceim tḡḡainn, tḡḡaḡ rḡplannc aḡur blaḡm⁹ tóirniḡe. Ní raib don t-reipt aḡam le deunam aḡt mé féin do caitream ar mḡl¹⁰ mo d’á ḡlúin inran cāpán, aḡur do b́ an tḡuile¹¹ con: móir le neart na fearḡanna b́ ann ir ḡo n-óbaír ḡo

pceabpað¹² ré leir ríor me go dtí clocha na trága
 aip, agus aubairt buachaill liom go bpaca ré an
 cóirneac as imcheact¹³ amac faill an uirce agus as
 treabhað¹⁴ na fairrige noimpe. Bíor fluic, báirte
 nuair dochaðar go dtí Máigreud ní Óoinn, agus
 meireac go bpuarar eudaiqe tirmu uaithe le cup
 umam, ní feadar an maipinn le teact a baile
 bíor com báirte rin agus a leicéir rin de pceimle¹⁵
 oim.

NOTES.

(Abbreviations: S. Ć. na nD., Sean-Ćaint na nDóire; C. C. Ć., Ćnó ĆoilteáD Ćraobáige; De H., Dr. Henebry.)

AN TRÁIGTEÓIR.

Tráigteóir a beach-comber. One who collects drift and wreckage on the sea-shore.

1. "On the top of the cliff."
2. "A south-east wind was blowing straight in towards the cliff;"
cf., atá ré in a comnuíoe i mbeul an uopair ašam, he lives opposite my door. The word réroeoD in the text could not be used but for the adverbial phrase which follows, viz., irteaĆ i mbeul na p. . . Incorrect, e.g., to say bí ʒaoĆ móir aš réroeoD. We should say bí ʒaoĆ móir ann.
3. "According as he was walking, the light kept receding from him, at times he saw it and at times he did not."
4. "He met with, or found, a path in the cliff."
5. "Towards."
6. "A great frieze coat on his shoulders and a rope of tow about his waist." Aniair, from the back, coming around from behind.
7. "A cap with ear-flaps pressed tightly down, fastened under the chin."
8. "A lantern throwing all the light out in front of him." Observe the brevity of the description and the completeness of the picture. This is characteristically Irish.
9. [This, with some variants, is a corruption of uap an mbairte. —De H.]
10. "On the strand." We may say, bí ré aš an tráig or inpan tráig, or bí ré amuiš ari an ocpáig aš baileuʒaD trior-cair. We, also, say amuiš inpan rliaĆ. inpan pronounced pa, throughout.
11. The atá need not be translated. It is common in classical Irish and gives the answer a serious tone.
12. "Towards it."
13. "You can."

14. "*Dat.* of *guala*, a shoulder. "We will go eastwards, off *binn an Charnáin*," i.e., keeping it to our right or left, as the case may be. *Soiri ó b. an é.*, would mean "eastwards, starting or reckoning from *b. an é.*"
- 14a. "A good distance east of us."
15. "We will share and share alike." *leat i bpáirt leat*, "I cry half," as a child says when a companion finds anything.
16. *Cloç*, translate "rock." "What would we get among these rocks?" *Carrraig*, a large rock or crag
17. "How do you know but that you might find your fortune?" *Adá marbhad na mílte, agus tógbáil na mílte inniu*, "the death and the resurrection of thousands are there," said of a valley where herbs, wholesome and poisonous, were growing. *Tógbáil* pronounced *tógaint* in Munster.
18. "Usually after a gale there is a lot of foam between the rocks."
19. "A woman, stately and fair of feature;" *breaḡda* is practically nothing more than an intensive prefix. *Ṭreun*, brave, vigorous..
20. "This, i.e., the seal-skin jacket, was twisted about her head."
21. "My heart sprang with terror, and I almost fell down in a faint, but still I said to myself, it were a great pity to leave her amongst the host of the sea." The dead, buried on land, belong to the *rluaḡ na tíre*, and the dead, swallowed up by the sea, to the *rluaḡ na rairrige*. *Agus doirir rias gur mó rluaḡ na rairrige ioná rluaḡ na tíre*. *Dóbdair go*, it was almost happening that.
22. *D'iairimáir*, trying. This should not be written *Δ ο'iairimáir*, even though so pronounced. The *oo* is quite correct.
23. "To free her hand from between the stones."
24. "To lift." In Waterford this form is used with object expressed; *áirugáir* with object understood.
25. "A great towering wave."
26. "Only that I managed to get a foot-hold for both feet between the rocks, and managed to seize a jut of rock at my side." *Lit.*, "I got to put my two feet." *Cuir oo cor i scata leir an gcloic rin*, use that stone as a foot-hold.
27. "A few good-sized armfuls of grass."
28. [This interjected explanation is characteristically Irish.—De H.]
29. "Prompt and bright."
30. *Cuibháimíir*, fut. of *cuigáim*. Commonly pronounced and often written, less correctly, *cuibháimíir*.
31. "I will leave no stain upon you," said Brigid, and she washed her, and laid her out on the table.

32. "That such a one had been found."
33. *Ὀ'ρ'ιαρ'ια'ι'ς*. Dr. Henebry prefers this spelling to *Ὀ'ρ'ιαρ'ια'ι'ς*.
34. "Since you were so kind as you have been, here, woman of the house, take the ring with the golden collet." More correctly, *ἀν δ' ἔφ'ηκε ἄν ἑ. ὀ'ρ'ια*. Some would write *ἔφ'ηκε ἄν ἑ. ἀ'ρ'ια*. This *ἔφ'ηκε* is quite incorrect, and should never be written. [The *ἔφ'ηκε* is a mere corruption, and arose in this way : *ἀν ἔφ'ηκε δ' ἄν ἔφ'ηκε κατὰ τὴν ἀ'ρ'ια* became *ἀν ἔφ'ηκε δ' ἄν ἔφ'ηκε κατὰ τὴν ἀ'ρ'ια*, and the *δ' ἄν* was changed to *ἔφ'ηκε* and used for all oblique relatives.—De H.] *ἀν ἑ. ὀ'ρ'ια*, the bezel or collet of a ring; the part of the ring in which the stone is set. In silver rings the collet is sometimes of gold.
35. "You received a good recompense for your labour."
- 35a. *κατέ*. *Interrog. pro., masc. or fem.* If the noun following were *fem.*, we should still write *κατέ* or *κατέ*. The *έ* is not the *mas. pers. pro.*, as is plain from O. Irish. The belief that it is, has given rise to the corruption *κατέ*, which appears to be used in parts of W. Munster. But, even there, *κατέ* is frequently used before *fem.* nouns, a use which, in spite of much subtlety, has not been, and cannot be satisfactorily explained by those who regard the *έ* as a *pers. pro.* *κατέ* *έ* and *κατέ* *ί* are used by Keating, but *κατέ* is different from *κατέ*, and the *pers. pros. έ* and *ί* are used quite regularly by him.
- 35b. "He was, I should say, a military captain;" *lit.*, "he was the thing—namely, as might be a military captain."
36. "You see many marvels on this strand."
37. "Some years ago at nightfall."
38. "A great black, shapeless mass closing in, in towards the cliff."
39. *ἀντ' ἑ. ἑ. ἑ.* The *ί* is used because a ship is usually spoken of as *fem.* See note 1, p. 55.
40. *Lit.*, full tide, but here, "water's edge."
41. "The clatter, or noise, down the cliff."
42. "In bonds or chains." "Tale or tidings of them I have not obtained since then, far or near."
43. Incorrectly written *νί ἔφ'ηκε*. The *ε* sound at the beginning is due to the vowel *u*, and is heard in the *pros. uam, uait, &c.*
44. *έ το ὅτ' ἀμαρ, ἡμ.* "He to go out and to bring it in." As pointed out in C. C. C., p. 93, this is how all stage directions should be expressed. *ταῦτα Seumap ἡμ.*, *ταῦτα Seumap ἡμ.*, and all similar verb forms, are incorrect because frequentative in meaning.
45. Wealth. [From *ισ*, a multiplicative, and *μαρτεάρι*.—De H.]

an baile pá an bpairrge.

1. *báo* is *masculine*, but the pronoun of reference is *feminine*, because *báo* is personified. *báo* and *caitín*, in regard to *adjectives, articles and pronouns*, behave in exactly the same way. In C. C. C., p. 29, *báo* . . . *é* *reo* occurs, but is due to careless reporting. See S. C. na nO., p. 55. This irregularity in gender is probably due to genuine personification, and not to the influence of some word which is regarded as the chief or leading word of its class. Thus, it is probably incorrect to ascribe the use of *feminines* with *báo* and *áitiriac* as due to the influence of *long*.
2. "A fine, sunny day."
3. "The skipper got sleepy." *Do éirir mo cóirleá oim or ro éirtear dom cóirleá*, I fell asleep.
4. "To the bottom of the sea."
5. "The son said to the men that, however (ill) he had fared in the past, he would lose his life now because of (the loss of) the pot."
6. "See! Tie (*lit.* make) a rope around me fast and sure, and I will go down and fetch it."
7. "Do you want to drown yourself?"
8. "Hold hard on the rope, then."
9. "Down with you, in God's name."
10. "When he reached the bottom."
11. "He was astonished when he saw the house, with the door open, perfectly safe from any inrush of water, and with nothing around it but a fine bank of sand."
12. "The boy-saluted him, and he saluted the boy." Note use of *innro* next line. For vividness it is used instead of *innrin*.
13. "A pipe-stem."
14. "I will not mind it."
15. "(The explanation of my coming here is) a pot which fell out of my grasp down from the boat a while ago." The sense would be spoiled if we wrote *ro éirir coicán*, &c. See note 19, p. 57. *Coicán* is subject in position of emphasis, but has a further shade of meaning conveyed by the words in brackets. We may call it the defining subject or *peairra cum míniġte*.
16. "In turning round to leave, as he was going out."
17. "Let me not prevent you from doing your work."
18. "That is their way of living, washing and making up for the folk about here."

19. "Whatever might happen him." ἡμάρτανον, "indeed." This word is the fisherman's, not the narrator's. So is usually placed after such words.
20. "He thought his feet were too long until. . . ." [He wished them shorter so that he might not be caught.—De H.]
21. "Considering that."
22. "You may be sure that the boy minded himself well."
23. "I cannot recall, but to the best of my belief, I used to hear, or I fancy I used to hear that this happened to the grandfather of . . ."

ΤΑΙΩΒΡΕΑΜ ΔΕ ΔΙΣΤΕΛΟ.

1. "To test it."
2. "May God not prevent your betterment."
3. "When he reached the bare bridge of Limerick." A frequent meaning of the verb out.
4. "To and fro."
5. "They fell into conversation."
6. "The place where it was shown to me that I should find it." *Lit.*, "the place which was shown to me to get it there."
7. "Our task is accomplished, success is ours."
8. "To raise." Distinguish between το ἐγθάιτ ἀνίωρ and το ἐγθάιτ ρυαρ. The former would imply that the stone was raised from the bottom of the hole to the level of the diggers, or to the surface; the latter, that the stone was raised from its position below, and then laid aside without being taken from the hole.
9. In each of its lugs.
10. Prospering, improving. The ρυαρ is correct here because metaphorical.
11. They had a well-dressed appearance. We also hear το βί ρεαλλμασ βίω αζωρ ευωαις ορμα, they appeared well fed and well clad.
12. See 24, p. 53.
13. *Lit.*, an ancient form of writing which was in vogue long ago it was that was on it.
14. At nightfall.
15. We require help.
16. For your brother.

17. The three of us. *Lit.*, in a group of three. We may also write $\acute{\alpha}\mu\ \tau\epsilon\tau\iota\acute{\upsilon}\mu\iota$, the three of us; $\delta\acute{\upsilon}\mu\ \sigma\tau.$, the three of you, &c.
18. In Irish expressions for position—above, below—are usually made more definite by the use of $\iota\acute{\nu}$ $\acute{\alpha}\mu\sigma\epsilon$ or $\acute{\epsilon}\iota\sigma\tau$. "Up over it," "down under it."
19. The word $\mu\alpha\iota\zeta\iota\tau\epsilon\tau\iota$ appears to be connected with no verb. It is the emphatic subject or subject in position of emphasis. The $\rho\acute{\epsilon}$ which follows is the resumed subject. *Lit.*, "the landlord under whom they lived, *he*, &c." The "he" would be ungrammatical in English, but is quite good in Irish, and is found at all periods of the language. Emphasis has been one of the great forces at work in moulding the Irish sentence, in determining, for instance, the position of the verb, and the uses of $\iota\tau$ and $\sigma\tau\acute{\alpha}$. The emphatic subject might be called an $\rho\epsilon\alpha\mu\tau\iota\omicron\eta\eta\tau\epsilon\mu\alpha$, the resumed subject an $\sigma\text{-}\sigma\tau\text{-}\rho\epsilon\alpha\mu\tau\iota\omicron\eta\eta\tau\epsilon\mu\alpha$.
20. "All proceedings were to begin."
21. "At the man's departure."
22. "He was not going to speak to anybody at that time." $\acute{\alpha}\mu$ not used with numerals. Do not write $\acute{\alpha}\mu$ an $\zeta\epsilon\acute{\upsilon}\gamma\epsilon\alpha\delta$ $\lambda\acute{\alpha}$ $\sigma\circ$ $\delta\acute{\iota}$ $\rho\acute{\epsilon}$ $\iota\eta\eta\tau\circ$, but an $\epsilon\acute{\upsilon}\gamma\epsilon\alpha\delta$ $\lambda\acute{\alpha}$. This is a common mistake.
23. "He had urgent business with him." $\lambda\epsilon\iota\tau$ would be incorrect.
24. "The landlord welcomed him cordially." *Lit.*, he set towers of welcome before him. $\eta\alpha$ $\mu\acute{\upsilon}\rho\tau\alpha$ $\rho\acute{\alpha}\iota\tau\epsilon$, "walls of welcome" is heard in Connacht.
25. *Lit.*, the paying of rent to you brought (me here)—*i.e.*, I have come to pay the rent.
26. "Spend it on the children."
27. Note how this is turned. An inferior hand would probably write $\iota\tau$ $\iota\omicron\mu\sigma\acute{\alpha}$ $\epsilon\iota\sigma\tau$ $\mu\alpha\mu$ $\sigma\circ$ $\epsilon\iota\sigma\tau$ - $\rho\alpha$ $\sigma\circ$ $\delta\epsilon\alpha\delta$ $\mu\alpha\mu$ $\epsilon\mu$ $\mu\circ$ $\delta\eta\mu\iota\sigma\tau\circ$ $\mu\circ$ $\mu\acute{\epsilon}\iota\sigma\tau\epsilon\alpha\delta$.
28. "To stop the proceedings which were being taken against him."
28. "At the end of the year."
30. Better expressed, " $\acute{\alpha}\mu$ α $\delta\epsilon\iota\kappa\tau\epsilon\tau\iota$ $\sigma\epsilon$ $\acute{\epsilon}\tau\alpha\mu$."

brian boroinne agus na loclannaigh.

1. "The manner in which Brian found an opportunity of catching the Danes was as follows." The Danes are represented as rath-dwellers in this legend, and take the place of some pre-Milesian folk. The word $\acute{\nu}\alpha$ instead of $\acute{\alpha}\mu$ after loclannaich would be incorrect.

2. "There was the woman uttering shriek upon shriek." For use of article with bean, see p. 63, 3.
3. See note 15, p. 55.
4. "He is starving."
5. "The amount which he is getting would not make (buy) tobacco for him."
6. "Why did the child laugh when you cried out?"
7. See note 11, p. 52.
8. "How they signal to one another."
9. "Since we do not know where might be the entrance to, or path up to, the doors." Cf. cá bfuil túl irteac ar an t-ís reo? Where is the entrance to this house?
10. "At the end of a month."
11. This is the *rel. verb*. It should not be allowed to disappear from literature. It is still commonly, but not correctly, used in many parts of the country. The verb has this *rel. form only in 3rd sing. and plu., pres. and fut.* An roune (or na daoine) buailear (or buailpear) é, the person (or persons) who strike(s) (or will strike) him. So also, an pear buailear ré, the man whom he strikes. But in the last sentence, if we had ríao instead of ré, we should write buaileann. For sentences in which "by whom," "at whom," i.e., *oblique, relative* occurs, see C. C. C., p. 100, last note. See, also, above note 34, p. 54. N.B.—The above is Keating's usage, and is incorrect according to Old Irish Grammar.
12. "He told him that the light of the liss in which he himself was working was directed towards the liss north of it [the liss in which he was working was to the west], and (he said) the light in the northern liss is directed towards the liss south of it, and the light in the southern liss is directed towards the liss east of it. All the lights are connected with one another."
13. "Come to-night to the liss with your men, and place some of your men at each of the three entrances." Each liss appears to have had three entrances, one facing the north to receive the signal from the liss due north, one facing north-east, and another south to signal to the two lisses in these directions. The liss of which there is question is, obviously, invisible except for the openings. It is implied that, as the direction of the signals is the same in every liss, the discovery of one liss will lead to the discovery of three others in its neighbourhood, and that the discovery of these three will lead to the discovery of others, and so on until the whole network of lisses is discovered.
14. "He continued slaying them," do bí sí ag obair léi, "she continued at work." This is the force of *te*. The people translate it "away." "He was killing them away."

15. "When he had disposed of the last of them, except just three who were in the last liss—when he came to it [this liss]—a father and two sons were there—he said to them that he would spare their lives, if they told him how they made the beer." This is the famous drink made from a species of heather. This kind of heather is still called $\rho\eta\lambda\alpha\omicron\varsigma\ \eta\alpha\ \lambda\omicron\epsilon\lambda\alpha\eta\eta\alpha\varsigma$. The sentence, though not incorrect, might be improved by omitting the second $\eta\alpha\lambda\eta\eta$, and writing $\epsilon\lambda\iota\eta\iota\varsigma\ \rho\acute{\epsilon}\ \xi\omicron\ \upsilon\tau\acute{\iota}\ \alpha\eta\ \lambda\iota\omicron\phi\ \rho\omicron\ .\ .\ .\ \Delta\zeta\upsilon\eta\ \alpha\upsilon\omicron\upsilon\beta\alpha\iota\tau\epsilon$.
16. $\upsilon\acute{\alpha}$ would be incorrect. His words were, $\mu\acute{\alpha}\ \mu\eta\upsilon\eta\iota\mu$, 7c. See S. C. $\eta\alpha\ \eta\upsilon\omicron$, p. 150 (2).
17. "B. was just as ignorant as ever as to how to make the beer."

sceut an PERI.

The Peri was the name of a little collier wrecked on the Waterford coast November, 1907.

1. "Is there any large quantity of them coming in just now?"
2. "Some were got last week, but the wind turned towards the south, and they were blown out to sea again." The $\Delta\eta\eta$ refers to the weather. See S. C. $\eta\alpha\ \eta\upsilon\omicron$, p. 55.
3. "How do you know but that it was not some vessel from which they were swept overboard."
4. "It must all be below in the vessel's hold."
5. "Through dint of greed they sometimes take the risk, trying to take with them a heavy freight."
6. "Not a piece." The strict translation would probably be "deuce a piece."
7. "By being put out of her course on All Souls' Night."
8. "The lighthouse."
9. An interjection, "why, my friend."
10. This refers to the captain. He mistook the light for a steam trawler's.
11. "When he had got too far in then he found that the wind was wrong [in the wrong direction] for getting her out again."
12. "And even that was but a miracle, how they were not killed [escaped being killed] against the rocks." "There was not in that itself," &c.
13. "The captain and the sailor were trying to hold him back to put a life-buoy about him."
14. "Then, the captain could not swim."

15. "Until they were beaten," *i.e.*, until they could remain no longer.
16. "That left her [the ship]."
17. "He cast off all that was on him," *i.e.*, his clothes.
18. "He faced for the deep." So, below, τ. πᾶ ἀν ὄραλλ, "faced for the cliff [to climb up it]."
19. "Expecting every moment."
20. "[Pieces of] the cliff were slipping away from under the feet of the sailor, and the stones which were falling down almost killed the captain."
21. "Until the day dawned on him."
22. "In a clump of shrub and fern."
23. "He went towards where the dogs were."
24. "It was a marvel to hear them, so loudly they barked." *Lit.*, "because of barking." *Cf.* μιοῖσθαι ἵρ εὐὸ ἐ τε ρεῶδᾱρ, it is a marvel of excellence, a marvel because of excellence.
25. In πᾶν also heard.
- 25a. "That their ship had been wrecked below." *Lit.*, "that (some-one or something) was after wrecking the ship on them." ραῶδᾱ is the perfect passive form of ραῖν, "was."
26. "In a minute."
27. "He *did* get up." The λειρ simply means "too, also;" "he got up too, and he got his men up."
28. "Hot drinks."
29. ("Attending to him) until he recovered."
30. "At dawn of day." "The speckling of the day."
31. "He asked him to come up to the house." As both were below πῶρ is correct. If someone called to him from the top of the cliff he would say, ταιρ ἀνίωρ.
32. "He said he would not go, since everyone was against taking in the like of him, alive or dead."
33. "The proper thing to do with Mine Head Lighthouse would be to put it up into the clouds."
34. "He sent a man eastwards to the coastguards to send word to Captain Moloney (the owner)." αῖ expresses purpose after a verb of motion.
35. The *nom.*, not the *gen.*, is commonly used after ραῖσᾱρ.
36. "Whence did she sail?" The tendency of this writer to use double questions will be noted.
37. "She held on the same tack." τᾱς is, of course, mere English.

38. "And he thought he had not run half the way." I fear *muotca* is almost as bad as *caḡaigste*. Better : ná *maib ré áct caḡ éir leat ná rliḡeas do cuḡ ré*.
39. "That is what put him astray most of all."
40. "Accordingly."
41. "He cast out the lead."
42. "Her end was that she was there for him, fallen asunder like an old crib."
43. "Even that, they (the coastguards) did not allow them to take with them beyond the top of the cliff."
44. "On their own heaps (of coal), waiting for it to be auctioned."
45. "It was the vessel and all on the strand that belonged to her that was first put up for sale."
46. Why they should have been told to have sense, and take home the coal, is not quite clear.
47. "It was very difficult to take him out of the place where he was found, since the first two who found him left him where he was, and did not even take him out of the sea, until three others came, and they took him westwards to the *Stáicín*," i.e., to a cliff up which there is a path. *maḡ do bí ré*, "as he was," not "where he was."
48. "It was very hard to get him up the steps that are in that place, and one of them [*lit.*, it is the way that one of them] had to take him in his arms and push him upwards towards the other two." The steps referred to are mere foot-holds on the face of the cliff.
49. "To a place where a horse could come to them."
50. "They were both put into the same coffin," i.e., to take them home. *Cuḡ* does not mean "bury" here.
51. "However."
52. "I don't know in the world how he climbed up there, a place where one would imagine a cat could not walk."
53. "Pray for them, indeed!" In a bantering tone, as though the suggestion were absurd. So all similar expressions—"You ought to buy a horse." "Buy one, indeed!" *áveim-re ceannaḡ leat*. Literally the meaning is "I say buying to you."

MAC AN FÉIRMEORA.

1. "He was much given to card-playing." *nít don teoma leat* has often the meaning, "you cannot be surpassed."

2. "There is no place in which he would hear of a game of cards being played, even though it (ré) were seven miles from him, but he would go there." *Pronouns* referring to place are usually *masculine*.
3. "Very late in the night."
4. "That he would go as a fourth man under it."
5. "With little beads of perspiration on her (forehead)."
6. "He slapped the palm of her hand."
7. "You are in safe charge, on the path of safety, in safe condition." É ro cupa ar láim an oibgeadó, to place him in charge of the law.
8. "My relatives have had me (ill) in bed for the last three months."
9. See note 3, p. 56.
10. "That her brother had done her a great kindness."
11. "To tell the master of the house that a man had taken the horse from the field." Ar an bpáirc would be incorrect. Ar would imply that the horse had been buried in the field, and that he was taken out of it.
12. "That it was a great piece of villainy for the man who had taken it."
13. See note 24, p. 57.
14. "The poor man was tired and afflicted."
15. "When he turned round to look about the house."
16. This clause is an interjected explanation, common in Irish.
17. From the back of the house where she was.
18. Pronounced short tu. So, too, ir tu, ir me. The reason is that the emphasis is on the affirmation or denial. When the pronoun is emphasised the whole sentence is given as in the following words: ní turá mo inġean.
19. "For it had a human shape." A wooden image had been put in her place.
20. "He never went to any card (-playing) from that out."

puisín cúl an hiarta agus rí na ġcat.¹

1. "The kitten of the back of the fireplace, and the King of the Cats." This is a form of the story "Puss in Boots." A portion of it has been omitted.
2. "He had five or six children."
3. "To bring him to the shoe-maker, so that he might take his measure." The cat is spoken of as "he" in Irish.

4. "Since he had no boot (boots) that would fit him."
5. "They will not."
6. "And he carried him off."
7. "He used to tell them they need not mind."
8. "On your life, Walter. On your life, Walter."
9. "That is, not to tell them."
10. "When he was being torn to pieces by the dogs."
11. The *é* is in apposition with the message he is to bring. Tell it to the kitten, viz., that he had killed the King of the Cats.
12. "She increased her size."
13. "She sprang at Walter's throat." *Lit.*, went with a spring at his throat.
14. "They all but failed to release him from her."
15. "But for that, she would have torn Walter's throat."
16. When they were killing her, she said, "it was well for you, Walter, that you had your friends to help you." *ῥίον* is *quasi-passive*. *ῥυλάη*, *lit.*, excess. Your friends were not in excess (for your need), *οἷνε μύντε*, *lit.*, a teacher, counsellor. *μύντε* is *gen. of v. noun μύνεια*, "master of (for) teaching."

AN PEAR DO BÍ AG TRAÍGTEÓIREACHT.

1. "In order to get sea-weed."
2. "To see if he could take it off with him."
3. "Indeed," said he, "you are too heavy. I cannot take you away with me." "You can," said a man at his side. *Lit.*, the man—the article so used with a subject not previously mentioned indicates its importance in the narrative.
4. *So* *οἷ* in S. L. is construed as a preposition. See C. C. C., p. 107, note.
5. "Sixteen (shillings)."
6. "That that man would drown him, and not to go to the strand again."
7. "I will not mind going there to-night."
8. "You would have been in no danger."
9. See note 21, p. 53.
10. "If you had gone down to-night, you would have got more money than all your ancestors and posterity could spend (*lit.*, all that went before you and will come after you)."

na sclábuiröte;

1. "Are you taking your breakfast? Keep back from one another." *ite* is used like the German *essen* of taking any meal. The sequel tells us that the reference is to breakfast.
2. "Indeed, we *are* pressing close together. Come and make one of us." The form in brackets was given me by an Ulster speaker. It is probably common in all districts.
3. "Why, you have been wonderfully early this morning."
4. "With me it's often the early-rising of Conor of the Sieves, one morning early and two mornings late." *Lit.*, "the thing, *i.e.*, the state or condition, which I often have (in which I often am), is namely the early-rising of Conor."
5. "Just as well for you."
6. "Enough for you the long time during which you rose betimes, and another thing (*i.e.*, and moreover), when (old) age is creeping upon you, one likes a spell of indulgence in the morning."
7. "He who has not a herd of kine on the hill, let him have peace in bed."
8. "Are you not very witty this morning, though the cat seldom carries harness," *i.e.*, though you seldom are witty. Ó has the meaning "although" here. So used, also, in the phrase ó fáir é an lá for ó á fáir, &c.
9. "Did you never hear that the host of Morough could not keep women in talk when they have drunk tea?" "What good is tea when it is unshod," *i.e.*, without milk. See Dinneen's Dict. for moiréad. The rluasá m. here means nothing more than a vast number of people.
10. "To see whether it would be ready to make a rick of it." iúl, *dat.* of eol. The *l* is pronounced medium. in iúl *lit.* means "in fit condition of knowledge," hence "in fit condition." Δα τύ in iúl von oall, you are a match for the blind man. Δα τύ in iúl cum an bótaru, ready for the road. Δα τύ in iúl aμ é vo óeunam, you are able to do it, properly equipped for doing it.
11. "We can talk and work at the same time." Caproáit, *lit.*, card.
12. "It is just as well, we may as well."
13. "By the way, is it not marvellous how the world is changing? Many a time in the past have we heard that the longer we live the more we see and hear."
14. "May God release their souls. There is no fear of their being cold." The *sing.* anam is right. The reference is to some people who lived in the place where two new houses have been erected for the teaching of Irish, Coláirte na Rinne.

15. "It is quite true that the world sees many a one come and go." *Cup ve*, to get rid of, to pass from one's hands.
16. "I had almost forgotten to ask."
17. "There is no one who could stir a foot but would go to see the fun, to hear the beautiful songs, and to look on at a fine bout of Irish dancing."
18. "It is very cheering to one's spirits to go there." *Deunann* [*oo-žní*] *pé cógáil ar mo éimíre*, it cheers up my spirits. The Irish is much stronger than the English.
19. "Declaiming the story of the Adventures of Death." The name of a well-known piece by Denn.
20. "Stretched on his side out in front of him, with his head supported by his hand. The Irish definition I got was *beir pinte ar do leat-éilicáin, do uillinn* [*uille*] *pút, agus do bair pá do ceann*.
21. "It would make you fael sad when he used to ask Death in such a down-hearted way for a respite." *Diomaéimíre-eac*, dispirited, may be a form of *duéimíre-eac*. See S. C. na nO., p. 82, where the *o* is reported as broad.
22. That is, about a mile away. Strange though it seem, the dramatic representation of the dialogue between Death and the Sinner merely moved to laughter, not, of course, the laughter of ridicule. The people were amused at the thought that anyone should be allowed to plead with Death.
23. "Others said that it was not Death that was there, but that probably it was like him (*i.e.*, that the actor who took the part of Death, behaved as Death really does), for a man is wrestling with Death for a certain length of time."
24. "It is probable that there is some explanation for it," *i.e.*, for the usual length of the last struggle for life. During this time, it is suggested, the real dialogue with Death takes place. The following Irish note on the sentence, *ir corraíl go mbíonn cúir éigin leir* was given to me in reply to the question *cav leir?* *An fear bíonn an uime as iompar leir an mbár.* *Náir airmis tú maíh go tarraingígeann an uime trí put nó trí orna pé* [*put*] *braíar pé bár?* *Agus ón uair do tarraingígeócar pé an ceo put go dtí go tarraingígeócar pé an put déireanac, do éirífeá teanga an uime as corraingíge agus é as zogláil iris in a ceann, mar do beo pé o'iaipiaró caint do deunann.*
25. "When the stage tumbled right over." *Scapal* is Keating's word for stage, *ctuíce* for play.
26. "For fear that anything had befallen him."
27. "This stage won't save the hay for us."

28. "Let us cast it (the topic) aside."
29. "The little yearlings."
30. "Here we set to work, and may God bless us, and may we not be long waiting till meal-time. May it not be long after that, that the sun will set. Whoso grudges what we eat, and slights what we do, may they not have a bite on St. Brigid's day, nor know their food on St. Michael's."
31. "The year it was let out in small lots for tillage." *Reáctar, lit., stewardship.*
- 31a. "From the time they were set, till (the people) were going to dig them." See note 25a, p. 60.
32. "Twenty years to this present time."
33. "Hush!"
34. "I met him over at the cross last night as he was going for the loan of a scythe."
35. "For the new year."
36. "She is married to a man who is in the fire-brigade."
37. "No blessing on it for fire." This "for" was used in old English—"a murrain on you for a roguish knave." Traces of it are still found in German, and in the people's English.
38. "Very dangerous."
39. "Did you ever see anything of these doings, you who were in America?"
40. "So (*maí rin*), I suppose you cannot give us any account of it;" *cf.* 19, p. 65. *Tabairt amaó, lit.,* bring out, show publicly, hence recount or declaim. *Tabairt amaó* also means a procession, a public show.
41. "All beneath him gave way."
42. "Neither tale nor tidings of him have been got since."
43. "Hush, be still." *Lit.,* "whist, gently."
44. "Here is Johnny, coming down." I have seen *reo é* in some books (recent), but do not know on what authority it rests. The usage which I have noted is as follows: *í roé an fear*, this (near me) is the man; *í n é an fear*, that (near you, or further from me) is the man; *í ro é an fear*, that (near him or them, yonder, more remote) is the man. In referring to topics as "that is what I was saying" use *rin é ro bí mé a ráó*, or in pointing out parts of a picture "this is the man's head," *rin é ceann an fear*. The contents of a picture are conceived as remote, because unreal. *Í ro é ceann an fear* would be used only of the living subject. *Í ro í* and *Í ro í ro* are of course also used acc. to exigencies of grammar. When handing an object to another you say *reo túit ro leabhar—ro éapós*, etc., "here is your book; your coat."

In such cases *reo* is under the government of *as* understood. *Quir*, or some such word must be used. In Ulster *reo* *vo* *leabhar*, *rin* *vo* *leabhar*—"here (or this) is your book," "there (or that) is your book"—is heard. *as* is to be supplied. In Munster, we do not say, *rin* *vo* *leabhar* or *rin* *quir* *vo* *leabhar*, but *rin* *é* *vo* *leabhar* *ann-rin* *asat*. *Cá'il mo leabhar?* *Shin í ann-rin asat í.* (The *fem. pron.* is used here because *leabhar* does not occur in the sentence.) See Fr. O'Leary, p. 46, *míon-Éaint* III. He does not use *reo é*, but *riué*, *riuí* as above. [*Siué* is for *riué*. The *é* was accented and weakened the *iu* of *riuó*.—De H.]

45. "I suppose you have come to us with news from the pot," *lit.*, "from the crane," the swing-hook from which pots are suspended over the fire on the hearth.
46. "She heard the loud clatter of your talk." Note that *asat* is possessive. We cannot write *búir n-an-ghreasaí cainte*, which would be appalling. The possessives *mo*, *vo*, etc., are used only with the names of concrete things, such as *mo leabhar*, *vo tuairteal*, etc.
47. "She sent me hither to tell you to go on with your work, and not to talk."
48. "I would not doubt the old heroine. Ill she deserves that much work should be done for her." *Lit.*, it is ill (*i.e.*, ill-deserved) respect (*aoi*) to her. Like the word *áilleán*, "a beauty," sarcasm has given *ciapreac* (a thrush), a depreciatory sense.
49. "It is an extraordinary thing, if people can't talk for their own amusement (*lit.*, for themselves), to shorten the day."
50. "Cease (hush). The poor woman is plagued just now, since her hay is half-rotted." The *uillín* is ethical. Its effect is better seen by translating, "since she has got her hay half-rotted."

seáan san eagla

1. "A race, *i.e.*, pursuit, at your heels."
2. "May the poor man rise sound in health." See 40, p. 69. ["May it be an omen of his rising." The subject *é* is omitted at the end of the sentence.—De H.]
3. "She sent him up with a gallon of milk to you." I would not doubt her, poor creature. May God never see her without milk, nor its sources" (*i.e.*, the cows).
4. "I am improving, thank God. I feel (*lit.*, I notice myself) very well to-night."

5. "I must run off (be off) again."
6. "Yes, I should be somewhat afraid."
7. "Too late."
8. "You have no resemblance to 'John without Fear.'"
9. "Who was 'John without Fear?'"
10. "He used to hear everyone speaking of fear."
11. "He asked lodging of the woman of the house."
12. "She said he could (be in, *i.e.*, have a lodging)."
13. "As they were spending the night."
14. "She had only one little cow, and all that she had for the cow to stand on (*i.e.*, her only field) was a little inch outside her house (*lit.*, out there), and that it used be trampled down every morning." An inch is a field beside a river, flooded at times during the year. *παράλ*, to trample or trespass on.
15. "He leaned against the ditch."
16. "He seized a caman as well as the rest (as anyone). They played the match with spirit."
17. "Everyone threw away their camans, and it was the same man that gathered them up again."
18. "Injuring the poor, destitute widow." The *βοιή* is compassionate. *Θεῖον*, *dat.* of *θεῖον*, means wretchedly poor.
19. "He said that he could do nothing but let him (*i.e.*, John), come the following night, and put it (*i.e.*, the matter) before the assembly."
20. "John brought them to task (De H.), and said to them that their behaviour (*lit.*, the work which they were doing) was shameful, and that they ought to find the country wide enough, and not injure a poor woman, who had only one little field."
21. "Until it was evening twilight." The phrase means "equally distinct, man and bush," *i.e.*, one cannot be distinguished from the other. This explanation, as put in Irish, was *com-íolair do deaó agat orra*:
22. "Entertainment for the night."
23. "They said he could have it, but that he should sleep in an out-house."
24. "He said he did not care where he should be put, provided that (*lit.*, but that) he were under the roof-tree."
25. "At the back of the kitchen." "Behind my back," *ἰσταὸν ἑταρὶ νότον*. "The house below [above] this one," *ἀντὶς ἰσταὸν τῆς οἰκίας* *ἢ ἀντὶς τοῦ οἴκου*.
62. "When he had eaten his supper."
27. "He had a smoke."

28. "It was not long till three men came (burst) in with a coffin on their shoulders."
29. "There you are, all by yourself." There is a tone of sympathy in *out péin*.
30. "To put you to the fire, and warm you."
31. "He was not getting warm at all."
32. "Better for him (John) to lay him on the bed inside himself. He did so, and lay down outside him. They were not long (*lit.*, it was short) there when his shoulder was bitten (*lit.*, a bite was taken out of). Be quiet there, or do you want (*lit.*, is it a desire you have) to devour me, notwithstanding my kindness to you." For expressions such as *oá fear*, see nouns of degree, p. 130, S. C. na nD., and Fr. O'Leary, p. 7, *Mion-Éaint* III.
33. "Get out of (*lit.*, be out of) the bed now, since you would not remain quiet, and behave yourself."
34. "You need have no fear of me; *lit.*, I am not a danger, a source of danger to you."
35. "I was killed unknown to him." No need to write an *+* before *gan fear*, any more than an *Δ* before *ο'ισμιαί*. They are parasites.
36. "I was buried beneath the great tree."
37. "To get a few masses said for me."
38. "He will find a firkin of gold beneath the foot of his own bed, and another at its head."
39. "I will never interfere with (put interference on) anyone again. Farewell." *Slán agat*, said by one who is departing.
40. "The master of the house enjoyed no sound sleep that night." Such sentences are difficult to analyse. The subject is contained in the phrase *oó fear an tíge* (what belonged was given) to the master was not sound slumber. So, above, "may (what belongs to, is in store) for him be a healthful rising." See S. C. na nD., p. 158 (6), and following. But see Dr. Henebry's note 2, p. 67.
41. "During the course of the night."
42. "Stay till to-morrow, at all events."
43. "We shall be (coming) in at the time the cows are milking."
44. "Milk the cow into it thick and warm, so that there will be a top (a flake) of foam on it, and put the little fish into it."
45. "That you are sorry you have not a better drink to give him."
46. "The moment John raised the jug to his lips the fish went into his mouth, and he fell down in a faint on the spot." *Lit.*, "put the jug on his head," "the fish went back into his mouth," "he went into weakness."

47. "It is just the fact."
48. "I will not go any further in search of it, on its track."
49. "He stayed with them."
50. "And there's for you (the story of) John without Fear."
51. "Goodness help me. If I had no fear a while ago (I assure you) that I may be afraid now. Better for you to come down the road with me, Paddy."

ΕΛΕΤΡΑ ΝΑ ΚΟΝ ΤΟΥΒΕ.

1. "The adventures of the Black Hound." This story *Μουρρ ό Μουλμαον* (Maurice Ryan) learned by rote about fifty years ago, from a very old man, *Μιχελ ό Μουλμαον*. *μουρρ ό μουλμαον* is one of the few real *ρεανκαριότε*, that is, one of the few reciters who have preserved the exact words and method of delivery of previous generations. Dr. Henebry noted the peculiar structure of the sentences, and the fondness for short monosyllabic endings in this tale. From the pronunciation of certain words, he surmises that the story came originally from Kerry. He has no doubt that it is a prose version of a poetic composition. The story was reported, a matter of no small difficulty, by *Σεάαν ό Καόλα, Σπάρο αν Μουλινν, Κομταε Κομκαίξε*, and afterwards verified by me at a second recital. *Ελετρα να κον τουβε*, pronounced *κονα*. Such forms as *οεμ, οευνανν, &c.*, have been allowed to stand.
2. "One day when Finn, king of the princely Fianna, arose, what should he see coming in his direction, before the sun shone towards us over the sea, but a man with a red hood and a black hound. Redder than the rose were his cheeks, the magician, and not mean was his appearance, for his hair was black, a noble crown was on his head, a royal star on his right side, a silver rod in his hand, a gold chain around the neck of his hound, polished spurs on the paws of his whelp, as he advanced to conflict with the Fianna." *Όάμ έίμυς*, on which he rose. The *οο*, if *οο* be the word concealed in *όάμ*, has the meaning "at" or "on," as it has in the phrase *καο ατά tú α [οο] οευνανν*. It does not mean, "one of the days on which F. rose."
3. "Bitter torture be mine . . . the like of Bran I never yet saw, but here she comes towards us, the Black Hound."
4. "Why should you set the strange dog in comparison with our whelp, but when the magician comes to us across the strand, I will get from him an exchange of hounds." That is, Finn would give one of his dogs, but not Bran, in exchange for the Black Hound. The magician's challenge interfered with his design.

5. "Bold and brave." *Donn*, "valiant," the same word is found in *Donncaðo*, *donno catus*, bravely fighting.—De H. For alliteration, cf. *dearg òiomaoín*, "black, and bitter."
6. "He proclaimed aloud to the Fianna of Fail," *i.e.*, of Ireland. The corruption *páit*, appears to be due to the concurrence of the *b* of the *dative*, unaspirated, and following *p*.
7. "For they were always fighting." *Ar bun*, in action. The word *muinntíre* is doubtful. I give the *pc*'s gloss.
8. "No hound of them lasted the second bout with her, she was so fierce."
9. "Brought out the membrane on the side." *Ar an gcóirp* was not said.
10. "Swifter than the whirlwind making its swoop." Uncertain.
11. "So that she killed the thirteen score of young hounds."
12. "Which he called the slaughter-hounds."—De H.
13. Understand *as Conán* after *go cnuair*, "and a bitter grudge (Conan bore) against Bran," because he was better than his hounds, and it was not probable that he would allow them to be put forward to save Bran.
- 13a. "In hope that through her (the fortune of) the day may be successful."
14. "In the shape of a hound-whelp you will have to face her."
15. "For all the gold and shining silver which the king gets carried from distant lands, I would not for the sake of (all) that face the cruel and hideous whelp, but still I will slip down one of my fierce dogs." *Céin* was glossed in *imiscéin amač*, "away a long distance." I understand this to mean a long distance, not away from the king, but away from the tributary who sends the money. *Céin* may possibly be for *ó céin*. [*Céin*, *gen.* of pers. name *Cian*.—De H.] The *b* in *caðairc*, *gaðáil*, etc., was pronounced as "v."
16. "I assure you (the Fianna), if she gets wound or hurt, and I assure you, O little magician who came afar, that I will take satisfaction from you with my two hands as long as the rough stones last (that are) among the grass."
17. "No storm was ever heard rising on the mountain nor shower from lake, that came more thickly (*i.e.*, more violently) than Conan, sending the stones home (*i.e.*, true to their mark) against the magician."
18. "I appeal for protection to you, O king of the Fianna, and (to) the generous blood in your host (De H.). Allow me under your shield, and save me from the bald man and his stones."

19. "It is no protection for you to go beneath my shield, for I never yet forbade the bald man anything, but that he persisted in doing it the more for that. But a decision I give in this matter, and again I say that it is meet to give it, viz., that the two heroes should join in conflict, and whichever of you be laid low, that the head be taken from him." An *oá oíar*, the *oá* is superfluous. *Oíar* means "two men."
20. "What was the grip, with which Conan determined to seize the champion, but the grip of 'emmet and jaw,' and the Fianna of Innisfail heard the crash which he took from his body." *Seangán* is an ant or emmet.—De H.
21. "By (as a result of) the grip of might you are down, O little magician that came from afar. Come with me to my grey (whet-) stone, to see whether my keen blade be true of edge."
22. "And through excess of fear of death, there remained alive (within him) only two veins that were throbbing at the back of his head." "Good," said Conan, "if it would spite you to let you live, I will not slay you." Phrases like *oá mbuó cànncar oir* and *ní coimice túit* should be carefully studied. One can imagine what an inferior writer would say.
23. "Seven battalions."
24. "The magician revived, and fled home to Greece."
25. "To see whether anyone was coming in pursuit of them"; *lit.*, any pursuit coming to them.
26. "There was no tear of all that he shed from his two eyes that did not go through the rock to its base."
27. "When she (Bran) was being wounded and torn and ready to stretch on the grass, there was only a mere scratch being cut in the black hound's back."
28. "Finn mae Cumhaill," said Conan, "why do you not take thought of your dog to-day, and of the vast deal of knowledge you ever got from your finger, and if I had your thumb between my jaws I would get my full of knowledge from it to last my lifetime." An allusion to the magic virtue in the thumb of Finn. By pressing his teeth into it, he obtained knowledge of how to escape from difficulties.
29. *Lit.*, "it would not be likely for me that it would ever again be mine."
30. "That the black hound could never be defeated until her name, Cor, were brought against (*i.e.*, mentioned to) her." Dr. Henebry says that *cor* was suggested by the undignified English "cur." It is just possible that the word is used punningly here and further down. Here, the sentence

could be translated "until her name were brought against her once (a turn)."

31. "Ah, noble Bran, it was you that won every battle, however great. It was you that vanquished the venomous boar of S. an G. It was you that vanquished the cruel, white, bounding stag. It was you that won the battle of I. ui C., in which our backs were fastened to the ground, and do not look this way or that, but cast out Cor, the fierce, hideous whelp." "Cast out Cor," or "throw out of action."
32. "She played the deft feat in the proper way and left the black hound stretched on the sod on which she had killed her."
33. "I will give you the end (treatment) which your dog has found."
34. "Well for you that you had the information to-day from the finger of Finn, else you would have been without a hound as I am, and Cor would be returning with me to Greece."
35. "Then," said Conan (*i.e.*, when telling this story on a subsequent occasion), "I conducted the magician to his own land as a captive without any hound." Céitl probably for géitl, *gen.* of gíatl, a hostage.
36. "Here is a health to you, O Fianna of Inisfail," said Conan, "and drink a wholesome draught, or have you ever seen a better friend (*lit.*, affection) to the bald man than the little magician at whom I used to cast a stone?" The *Διη* means "on him." [The metre is easily restored here :—

Siúo oiaib, a fianna fáil
 i' ólaib go folláin deo
 Δ βραβήν πῶς cion do βρεαήν
 ioná [an gnuagá] gaeim forpambuaílinn cloc.

The words *deo* and *cloc*, if used in the original, instead of *oig* and *cloic* would indicate that the poem belonged to a late period. The last line is too long.]

BROSNA.

1. It is not more probable that you are wrong than that you are right. The *ciatl* here refers to one's way of looking at a question.
2. Outgrew his strength.
3. The churl's greed, seeking to get back what he has given. Applied to one who sets about making an effort and then withdraws. I have seen *tarraing riar* in some books or papers (recent) as the Irish of "withdraw (a statement)." What its value is I cannot say. Keating uses *gairim tar n-air do deunam air*.

4. Harsh days and ill-clad men, the hag of Mapstown used to say, so eager was she to get the people's labour (*i.e.*, to get the work out of them).
6. The night is two-thirds of illness (*i.e.*, the night is the more trying time to sick people).
7. Three meals of nettles in March, you need not fear illness of head or foot till a year's end. πορ τίννιρ, a short fit of illness that lasts no more than a day.
8. Drawing towards eternity. In the storm of death. In the throes of death.
9. βήματ, a mass of molten metal. Here, the scum on the surface of boiled milk.
10. "If a drop of boiling (boiled) water were to fall on your arm—may evil be far from us—and if a blister were not to come upon it (*lit.*, 'and that a blister were not to rise'), it would be scalded." βυαυ-βόιζτε, scorched. The αμ after clog refers to the part of the arm on which the water fell.
11. The water which boils away is conceived as being absorbed by the pot. However, ρύζτε can be translated "evaporated."
12. "A look (ρίλλεαυ) satisfies."
13. Σαμαυ, incorrectly ρεύτ, noun or verb, "a peel, a piece of loose flesh," "to unwind, ravel, get undone."
14. "The place of his killing was not there," *i.e.*, he did not stand on the spot which would have marked him for death. So, too, certain places are supposed to predestine to hunger, or error. The expressions may be regarded as a slightly more picturesque way of saying ní μαυ αν βάρ ι νοάν υό, "death (hunger, etc.) was not in destiny for him."
15. The αρ after ρευναμ is said by Dr. Henebry to be in imitation of the "out" in "to make out a living." υο ευ, applied to money, means "to invest." "They say the cat three times in the night meditates killing someone," a way of saying that the cat is not fully domesticated.
19. It is plain that there is ever so much more of this child's song than I give. All the details of woman's work, we may suppose, are mentioned in the complete version. Note that ná is used instead of nó. The idea is negative, the sentence being equivalent to "there is no one to do this thing nor that thing for you." [ná because a question is asked.—De H.] So, too, in a Connaught song we find Cae á an éireact τμυρ ná ceactm? *i.e.*, equivalently, "neither three nor four would matter." For further information see Σαβα να C. 73, 36.
21. "Woe on him who lets a fine day go because of a wet morning." níορ υαυα λειρ, "he would have thought nothing of." The explanations in some of these pieces may not appear very easy to the learner. This is due to their distinctive

Irish colouring, to their proceeding from a mental outlook with which he is not familiar.

25. The sea is no respecter of persons.
26. Mischievous boys are wont to annoy superstitious fishermen with these words, "a fox on your hook ; you will catch no fish to-day."
27. A jocose way of saying, Δτά αν τοραc αςam οητ, "I have been before you."
28. Better many loads (*lit.*, a constant load) than a load too heavy, *i.e.*, than "a lazy man's load," the load of one who tries to carry all in one journey.
29. "Truth in wine."
30. "Wet skirts, half-day's work, and home betimes." Said when the women have to come home from the fields owing to the rain. Probably αντηάτ is right, *i.e.*, unseasonable time, before the proper time.
32. "It was kind of you to come, especially as you have come unbidden."
33. "A good daughter is son and daughter," *i.e.*, by marriage, brings a bread-winner into the house."
34. "It is a great favour from heaven to any mother who rears children without blemish," *i.e.*, with none of them blind of an eye, lame, or (imperfect in) any way. *Cf.* p. 53, 21.
36. "You have neither soul nor feeling."
37. "His manners are very proud, *i.e.*, his conceit of himself is beyond what it need be (τάη ceat, beyond need).
39. "Δτά πέ οian má beò pé ας πεαηταιnn, it will hardly rain (it is hard, if it will)." Δτά πέ οian nó beò pé ας πεαηταιnn, it will hardly not rain, fail to rain, it is almost sure to rain. Hence, translate : It is almost certain that I can do no good (*lit.*, that I have no ploughing, no field to plough, figurative for "no embers to stir into a blaze").
40. "A slow fire for pork ; a moderate fire for mutton ; a roaring blaze for beef, and a long time for it to cook (and to be cooking it for ever)."
42. "The peace maker (the go between) never yet escaped." Out αη, escape.
43. The first proverb means that boasting is far removed from achievement. Stocaipe, a trumpeter, one who blows his own horn ; ηroc, a trumpet. Stocaipeάτ is a good word for "advertising." Stuaiu, *lit.*, modesty, has the meaning "silent achievement, success or efficiency without boasting." This second shade of meaning is found in the phrase bain αη το ητουαη πέην é, discover it by your own ability, ingenuity. The second proverb, "the cake is far

from the embers," *i.e.*, though made, is not yet baked, is equivalent to "many a slip 'twixt cup and lip." Similarly *ní maí ílteaí, bíteaí*.

44. The *ḡuaóáin eaḡuaíḡ* "whortleberries (vulg. 'hurts,' *i.e.*, 'whorts') of spring" are hailstones (P. O'Kiely).
45. Said of one who is not careful of animal or implement loaned to him by a neighbour.
47. "He is no judge of the weather who does not live near (handy to) the strand, or close to the cliffs."
48. "There shall be a paying, a paying," said the voice (the ghost). "What will pay?" said Lenihane. "The children of the children of Lenihane." "If it goes the length of that," said Lenihane, "I need not mind what I do." *Δ páro rin* is correct, not *an páro rin*, which would mean "that length" as contrasted with "this length." So, too, *Δ oípeao rin* rather than *an oípeao rin*. The *Δ-rin* is the genitive of *é rin*.
49. *ḡóiríoe* is one who makes a spurt but does not maintain it. *ḡoḡa*, a sudden rush. The termination *-ríoe* in some places denotes agent. I have heard people interpret *ceol ríoe* as "musician," not "fairy music." *ná rearócaó*, "that would not hold out."
50. *uain*, time, one's turn. Here, "one's turn at the forge." *Atá an uain agam oíre*, my turn is before yours. See 27, p. 75.
51. "May I not rise, if rise I can." *nám beirim an coḡruíḡe* (a jocose asseveration), "that I might not stir," *lit.*, "May I not catch, arrive at, stirring."
52. "If I went to see (*as* of purpose after verb of motion) a sick person, and if (*lit.*, 'and that') I were to ask him how he was, he might say, 'I am better.' I would say, 'may you be better to-morrow,' as Rory said to his mother."
53. "Pass no sentence or judgment on anyone. To God it belongs first to pass judgment."
54. "He has no power (activity) of speech." *Rian*, "direction," "he cannot walk or direct his movements."
55. "The great feast of Mary in the Autumn," *i.e.*, Lady Day. *Reaótaíre*, a dairyman, one who hires cattle in the manner described. He is "sad on Lady Day," since on that day he has to restore the cattle.
57. "Easy to knead close to the meal," *i.e.*, easy to work with plenty of material at hand.
58. "Egg-shell. Pointed end. Round end, top. Membrane. Glair. or white. Yolk."
60. "A fine, well-furnished house"

61. "A leader or fogle-man—"Check yourself" (take back out of yourself, reduce yourself). You would say that to a man working in advance of you. "That is a great check, reverse to him," you would say of one who came down in the world."
62. "Do not put any water into that basin. You will wet the wall and every place."
63. One of the many superstitions which help to prevent people from breaking the Sabbath. "Any one drowned with any (clothes) of Sunday's washing on him is never found." The conditional is always used in such statements, being equivalent to "if anyone were drowned," or "whoever be drowned."
64. "That boat is condemned, is unseaworthy." So, too, *atá an teac pín ó cion*. This phrase is in common use. *Ó cion*, "removed from esteem, repute."
66. Note the reply *ní hiongnadó duit*, "don't mention it." To serve you as I have served you is no wonder, you are so deserving
67. "A steady head disentangles thread," deals with a complication.
68. *in umar na haimléire* is also heard, "in the trough, or slough, of misfortune."
69. "An ill housewife makes many journeys," *lit.*, is "often down" to fetch something which she has forgotten.
70. "Eagerness to win is the gamester's undoing."
71. A chant for All Hallow's Eve. Recited by boys who go about begging alms half in jest, on All Hallow's Eve. All such pieces should be learned by rote :—
 "To-night is All Hallow Eve, O Mongo, O Mango. A wisp in the windows. Let the doors be closed. Arise, O woman of the house, retire in meekness, return with plenty. Bring with you a hunk of bread [and butter], the colour of your cheek, high as a hare's-leap, and a cock's stride (high) of butter on it. Bring me a noggin of thick, rich, sweet milk (a noggin) wherein there shall be new milk at its edge and cream at its top, so that it may go in hills and come in mountains, and that you'd think it would suffocate me, and my long loss ! there'd be no fear for me. Milk of the clots, ill is the food 'twould be, only that it might make a drink for the fever-stricken. It (the milk) spent three days and three nights in the tub of the iron hoops, until my two eyes saw the grey moss through it (in it). Through excess of greed for butter, the women worked ruin on it."

You cannot expect close sense in such pieces. The "going in hills and coming in mountains," probably refers

to the swallowing of the milk on which heavy clots of cream are floating.

72. Legend of a cow called *an ś. ś.* [Spelled *ζαιννεαδ* not *ζαιβνεαδ*. The cow is well known in Sanskrit.—De H.] *αουβαιμτ ρί ζο mbeaδ an vιaβaλ vo cονgναm vί*, "she said she would have misfortune as her helper, or else she would bring a vessel that she (the cow) could not fill. She took her sieve, and she began to milk the cow into it."

Why is *ρί* *ρέν* used after *αουβαιμτ*? Because the actual words used were *τιυβια μιρε* or *τιυβιασ-ρα*, "I will bring a vessel." So, if one says (*ιρ*) *μιρε παομαις*, we report his words, *αουβαιμτ ρέ ζυμαδ έ ρέν παομαις*, and not *ζυμαδ έ παομαις έ*, which would mean "he said that he (some one else, not the speaker) was Patrick."

73. 1. A strip. 2. A lump. 3. Curlew. 4. Herring. 5. Wing.
74. 1. She used to flee, run off, by the ditches, *i.e.*, through the fields.
 2. "Losing her shape and colour."
 3. The tense used by the speaker is preserved.
 4. "I have not been to school for such and such a length of time."
 5. "God help us, dear."
 6. "Why, where else do you be?" *Caδ eile* prefixed to interrogative pronouns, *caδ*, *caδ*, *caδoin*, means "else"—where else, what else, when else. It denotes surprise. *Caδoin eile tάmiz ρέ*, *e.g.*, simply means "At what other time did he come?" But *caδ eile caδoin vo tιocpaδ ρέ* means "Why, when else would he come?"
 7. "Make off, run off."
 8. Do not write *ατά ρέ ας ουλ αμ ρcoιλ*.
 9. "A heifer."
 10. "Straying."
 11. "I will do so." Future of *voγním*.
 12. "My mother told me to ask you such and such a question."
 13. "Three drops of the water of three boundaries," *i.e.*, where three boundaries meet.
 14. "To shake, sprinkle."
 15. "In succession."
 16. "About starting."
 17. "Not to come near her any more."
 18. "Too clever, too acute for me."
75. 1. Story of the thunderbolt.
 2. A "sop," a wisp.
 3. Low water.
 4. A handful of dilisk.
 5. The flash.
 6. "When I remembered that I had the reaping-hook in my hand."

7. I thought it hard, was reluctant to.
8. "For every two or three steps I used to take."
9. "A burst of thunder."
10. "On the top, point of my two knees."
11. The flood of rain rushing down the path up the cliff.
12. Would sweep.
13. "Going off in the direction of Watercliff."
14. "Ploughing the sea as it went."
15. "Terror," *lit.* scourging. For $\rho\epsilon\iota\sigma\mu\epsilon\lambda\alpha\theta$.



VOCABULARY.

(All the words in the text will be found here, except such as might be known to a beginner, or such as have been translated in the notes. Grammatical particulars have not been given.)

Αβαίμιφο, we say, let us say.

Αῶαιμ, I kindle.

Αεμῖρεαῖτ, out-door festivity.

Αιν-ῆαπτ, wrong.

Αινγῖρεόιμ, poor creature.

Αινῖμ, -me, disfigurement.

Αιμῖζιμ, I hear.

Αιρτῖμῖζιμ, I change, remove.

Αιτ, strange, queer; ιρ α. αν ῖνό
υαμ, a strange proceeding for
me.

Αμαρ, attack, advantage (in con-
flict).

Αναλλόο, long ago. ῖαυό is not
good.

Ανκαίμ, anchor.

Αν-ῆυο, a great deal.

Ανοεαρ, from the south.

Αηῖαῶ, storm, struggle.

Αηαιμ, from the west, the back.

Ανοικῖ, from the east.

Αοι, respect. See S. C. na nṶ.
under μαῖτ, p. 211.

Αμαον, both.

Αμμ, army.

Αραρ, bedding, litter.

Αῖναρ, mimicking spitefully.

Βαῖα, armful; the space be-
tween arms held out to clasp.

Βάῶαιμ, I drown.

Βάιῶτε, drowned.

Βαῖτε, home, town, townland.

Βάιττε, a bailiff.

Βαινιμ, cut; β. αρ, take from; β.
τε, belong to; β. υο, happen to.

Βαοῖατ, danger.

Βαμῖαιττε, a barrel.

Βαμῖ, top, crop

Βάῖα, waist

Βατα, stick, pole.

Βεανναῖζιμ υο, I give a blessing
to, salute.

Βευμαῶ, would catch.

Βεάμνα, gap.

Βέιμ, a blow, stroke.

Βειμῖμ, I cook.

Βιαρ, *rel. future* of ατα.

Βιομάν, a pin.

Βιμῖνεαῖ, coarse marsh-grass.

Βλιαῶαιμ, year; ιμβλιαῶνα, this
year.

Βοῖα αεαῖα, rain-bow.

Βοῖαμ, I soften, I start off.

Βοννός, a spring, leap.

Βμῖοινιμ, little drop; βμῖον, a
drop.

Βμαῖτμ, I notice, judge.

Βμαῖτλιν, a sheet.

Βμῖῆῖῶα, fine.

Βμῖῖοιν, frieze.

Βμῖῖτ, *v.* (to) seize; ῖο μβεμῖαῶ
ρέ, that he would catch.

Βμῖῖῖμαρ, active, fast.

Βμῖῖμ, I break.

Βμῖῖῖομ, I crush, press.

Βμῖῖῖῖῖῖῖῖ, a quarrel, quarreling.

Βμῖῖῖῖῖ ῖῖ, thankful to.

Βμῖῖῖῖῖ, I conquer.

Βμῖῖῖῖμ, I strike, go (colloquial).

Βμῖῖῖῖμ, coastguard.

Βμῖ, the bottom.

Βμῖῖῖ, tow.

Βάβάν, a tent.

Βαιτ, chalk.

Βαιτμ, I lose, spend.

Βάιμῖῖ, credit, respite.

Βαιτ, a cart.

- Caim, I spend, use, eat, throw; c. le, I throw at; c. éirge, I throw towards him. It also means "have to"; ro éait ré, "he had to."
 Caitte, spent, thrown. Dé Domnag ro caitte, last Sunday.
 Caint, auction.
 Cainteáilte, auctioned.
 Captaon, captain.
 Capn, a heap, a great deal.
 Capn, car.
 Cáirta, a card.
 Cár, cuir i gc., for example, suppose.
 Capaim, I twist, turn back; capao, capta.
 Capóg, a coat.
 Caéugao, sorrow, regret.
 Ceallmán, pile of money.
 Ceann, head, one. In counting —e.g., cúig cinn, five (ones).
 Ceatma, a quarter.
 Céir, trade; dat. of ceir.
 Ceirte, I question.
 Ciasca, which (of them); whether.
 Cianaib, ó, a while ago.
 Ciarphúr, a kerchief.
 Cior, rent.
 Ciora, edge.
 Claiúe, ditch.
 Claoiríom, I lay low, conquer.
 Clann, cloinne, family.
 Clár, thin board, lid.
 Cleap, trick; ip é an cleap ceoúna agat-ra é, your experience is the same (as mine).
 Cléireac, a clerk.
 Cliaimain, son-in-law.
 Cliait, cléite, cléit, rod, roost, rafter.
 Cliaitán, the side.
 Cloag, a bell, blister.
 Cluice, game, play.
 Cnaoite, miserable, worn out.
 Cnotáilim, I knit.
 Coca, hay-cock.
 Coimeudaim, I keep.
- Coileán, pup, whelp.
 Coin, o, ago.
 Cóir, i gc. ro, ready for.
 Coirín, a bead, drop.
 Coir (with gen.), beside.
 Coirceantact, community, all the people.
 Coimao, keep, keeping.
 Cómaimim, I count.
 Coimair, neighbour.
 Coimarta, a sign.
 Coimnuigim, I dwell.
 Comórtar, competition.
 Coimra, coffin, coffer.
 Coimrac, conflict.
 Congdam, I keep.
 Congnam, help.
 Conntaigim, I collect, gather.
 Contabairt, danger.
 Coricán, pot, crock.
 Cóirua, cord.
 Corruigim, I stir, rouse up.
 Corra, tired.
 Cuirte, vexed.
 Cuirann, tree, mast.
 Cuiríom, I believe.
 Cuirtear, a sieve.
 Cúic, cao ba é. ró, what was the end of it?
 Cúionna, prudent.
 Cúic, shivering, shaking.
 Cúic, beam, or bar from which anything is hung.
 Cúiceann, skin.
 Cúomaim, I stoop; begin to.
 Cúúdam, I milk. (Derived from cúú, cow-shed, cattle-pen.—De H.)
 Cúit, appearance.
 Cúitneugao, darkening, evening twilight.
 Cúar, a cave, hollow.
 Cúar, foam.
 Cúit, nook.
 Cúimnuigim, I recall, remember.
 Cúinne, corner.
 Cúimim, I put, sow, bury; c. róim, put (the road) from me, go off.

Cuirtín, kitten.

Cúl, back.

Culaí, a suit.

Cunntar, account.

Cupéa, buried; sown.

Dábt, doubt.

Dáda, anything or nothing, according to context. *Cf. French rien.*

Dealb, destitute, very poor.

Deallrao, appearance; v. le, resemblance to.

Deama, tabhairt pá no., notice, perceive.

Dearmao, a mistake.

Dearmaoaim, I forget.

Deáma, palm of the hand.

Dear, ó, southwards.

Dear-áinteac, witty.

Deirdeanao, late.

Deitneap, hurry.

Deoc, a drink.

Díbhí(gh)m, I banish.

Diomaoin, idle.

Díon, shelter, protection.

Díonzbáil, a match for, satisfaction for.

Díreac, just, exactly, straight.

Dit-céille, nonsense.

Dlígeao, law.

Dóbaí(gho), almost.

Doóiríom, I see. Better do-óim.

Doóonnaic, saw.

Doógeibteap, is got.

Doógeóbaímí, we would get, we could.

Dóro, closed hand.

Dóiríteán, a conflagration.

Doirígne, did. Cibé maí do-riúgneamap céana, however we managed before.

Doó, early.

Dóóain, enough; also doóóom.

Drac, dray, long cart.

Dracoiréac, magic.

Dróiríte, rotted.

Dróm, back.

Drúct, dew.

Drúiríom, drúiréamaint, draw; approach.

Dúil, desire, appetite.

Dúireac, waking.

Eapbail, tail, skirt-end.

Eaprao, goods, merchandise.

Éigean, ír é. oam, I must.

Euoíromac, lightness.

Fao, í bpa, far.

Fažbáil, getting.

Faill, a cliff.

Fáinne, a ring.

Faírim, I watch.

Faíríng, broad, plentiful.

Fáircte, pressed.

Fárac, tíg páraiz, an empty house.

Faódaímí, we know.

Faógaí, whistling.

Faill, pity.

Faíreao, faíreóao, I will see.

Faímeóir, farmer.

Fiaó, oam í., by my word.

Fiaóac, hunting.

Fíannuiréac, telling romances.

Fíarfaíghim, I ask (a question).

Fíuáim, I boil.

Fóghaim, I proclaim, announce.

Foiribte, perfectly made, precious.

Fóiríó, go íp. Dia aip, God help him.

Folaímíghim, I empty.

Fopap, support, foundation.

Fotíam, noise, racket.

Fuam, sound, noise.

Fuaprao, was got.

Fuapcaíl(íghim), I release.

Fuíghbeao, he would get, be able.

Fuíghbe, he will get, be able.

Fuinneó, window.

Fuireac, staying, waiting.

Fuíur [fuap], easy.

Fúite, under her.

Fupap, easy.

ῥάβαο, need.
 ῥάβαίλ, taking, going.
 ῥάβαιμ, I take; ῥ. παρῶν
 ἄγατ, I beg your pardon.
 ῥάβανν, bonds, prison.
 ῥάλ, a puff, steam.
 ῥαίμεαν, sand.
 ῥάιρῶν, flower garden.
 ῥάιη, laugh, laughter.
 ῥάιη, short, near.
 ῥάλα, a gale.
 ῥάλαη, sickness.
 ῥάροα, kitchen garden, potato
 field.
 ῥεαίμ, I get white, brighten,
 clear up.
 ῥετ, a start, fright.
 ῥεοβαίνν, oo, I would go.
 ῥιόλλα, driver.
 ῥιόρρη, nearer, or nearest;
 shorter, shortest.
 ῥιρρεῖότε, pl. of ῥιρρεῖαο, a
 hare. The ρ is broad.
 ῥιλαίμ, I take, conceive.
 ῥιλοῦαίμ, I call.
 ῥιευραίμ, I prepare.
 ῥνάταε, usual.
 ῥορτῶις, I hurt.
 ῥρεμ, grip, pinch.
 ῥρευραῖοε, shoe-maker.
 ῥρυαο, cheek.
 ῥυαίλν, pl. of ῥυαίλ, shoulder.

ῥιαιρτα, hob.

ῥαιανν, iron.
 ῥαιμαετ, an attempt, a blow.
 ῥομῶα, many.
 ῥομπόο, turn, turning.
 ῥομπῶις, I turn round.
 ῥογανταρ, wonder.

ῥαίη, weakness.
 ῥαίητε, a withe, slender stick.
 ῥαντῆρη, lantern.
 ῥαραίμ, I light, enkindle.
 ῥεαε, a flag.

ῥεαγαίμ, I lay down; knock
down.

ῥεανν, beer.

ῥεατ (a prefix), one of a pair;
 ῥ. ῥῶιλ, one of the two eyes;
 so, ῥ. ῥελαρ, ῥ. ῥορ, ῥεατ-
 ῥῶος, an odd boot.

ῥεατἄναῖς, I spread (a report).

ῥεατ-ῥῖνς, half-penny.

ῥεῖς, I read.

ῥεῖς, I let; ῥεῖς ῥεῖο,
leaking.

ῥεῖμ, a leap; ῥε ῥ., with a bound.

ῥεῖν, clear.

ῥεῖν, clever, sharp.

ῥεῖ ῥ. ἄμῶις, outside; ῥ. ῥ.
ῥεῖς, inside,

ῥεῖτε, porridge.

ῥεῖτ, grey.

ῥεῖντα, polished.

ῥεῖς, shout, yell.

ῥεῖς, I cry out.

ῥεῖς, I scorch, burn.

ῥεῖν, lodging.

ῥεῖς, a tracking, tracing.

ῥεῖ, quick, soon.

ῥεῖς, ῥά, however little.

ῥεῖμ, I live; ῥε ῥεῖς ῥά,
long life to you.

ῥεῖντα, sailor.

ῥεῖς, why indeed.

ῥεῖ, good; goodness, good
service.

ῥεῖ, i, indeed (exclamation).

ῥεῖ-ῥεῖς, a large host.

(ῥεῖ-ῥεῖς.—De H.)

ῥεῖ, bag, sack.

ῥεῖς, an exchange.

ῥεῖς, I grudge.

ῥεῖς, I kill.

ῥεῖς, -ῥεῖς, reflection.

ῥεῖς, weight.

ῥεῖς, rust.

ῥεῖ, finger. ῥεῖς,
thimble.

ῥεῖ, ῥεῖς, dish, basin.

ῥεῖς, a milch goat.

ῥεῖς, marvel.

míorúin, spite, ill-feeling.
 míorúim, measure, tape.
 mírneac, courage.
 moč, early; močéirge, early-
 rising.
 močall, a fleece, a cloud.
 mullač, top.

níšim, I wash.
 nočaim, I lay bare.

ođlác, champion.
 oipeamnac, suitable.
 oim, I fit.
 oitir, a sand-bank.
 ómoós, thumb.
 óruišim, I order, arrange;
 óruišač, an order.

píoc, a piece, pick.
 píocach, prick; p. bíomáin, pin-
 prick.
 pímpíuín, puncheon.
 plann, a plank.
 pleróce, a flake.
 pollaim, I make a hole.
 pota, lobster pot.
 píáinn, need, want.
 píeabaim, start up, spring.
 píupín, a kitten.

račta, rafter.
 račaric, sight.
 ráman, -ainne, a spade.
 reaca, wreck, wreckage.
 réiróteac, settlement.
 réirótišim, I settle.
 reiliz, grave-yard.
 réilčean, a star.
 rinnpeáilim, I rinse.
 riočim, I run; moč, run.
 rón, a seal.
 rómar, digging.
 roinn, a portion, some.
 roime, before him.

sažar, kind.
 sáróim, I thrust, stab.
 sannnteamail, covetous.

sáit, enough (of food), a full
 meal.

sañailt, likeness.
 sannuišim, I covet.
 scaipim, I scatter.
 scair, a share.
 scannán, membrane.
 scanniač, terror.
 scaoilim, I let go.
 scáč, fear, fright.
 sceamšail, barking.
 sciže, tittering, jeering.
 scoiltim, I split.
 scórnac, throat.
 sceučaim, I screech.
 scuabaižte, swept off.
 seacéro, jacket.
 sealz, peitge, a hunt.
 seilmíoe, a snail with shell.
 seirbíreac cailín, servant girl.
 seo (exclamatory), here!
 seunar, a hare-lip.
 siabha, a fairy.
 silim, I shed, drop.
 sínim, I stretch.
 siota, fore-deck; a pet, chit.
 slat, yard, spar.
 sleamnušim, I slip.
 sleabacán, kind of edible sea-
 wood.

slogaim, I swallow.
 sloinneach, surname.
 smiz(in), chin.
 snáimteóim, swimmer; an-í.,
 good swimmer.
 snám, swim, swimming.
 snaróm, a knot; rnarómte,
 knotted.
 snatavín, little needle.
 socair, settled, steady.
 socmašim, I settle.
 soir, eastwards.
 soirteac, vessel.
 sorúim, scissors.
 spár, respite.
 spaičte, rates.
 stavaim, I stop.
 stampa, a stump, heavy log.

Στάτ, estate, fee-simple.
 Στοπαίμ, I stop.
 Στοτάμ, I tug, pluck.
 Στρααίμ, I tear.
 Στριαννρευμ, a stranger.
 Στριπα, step.

Ταα, a support.
 Ταγμιαίμ, I refer to, apply in a certain way.
 Ταιρὸβμζιμ, I dream; ταιρὸβμζι-
 εαὐ νό, he dreamt.
 Ταιρθε, profit, advantage.
 Ταιμρ, past him.
 Ταιρβεάναιμ, I show.
 Ταμὰλ, short time or space; a loan.
 Ταοβ, ι ςτ. τε, depending on, satisfied with.
 Ταοιρθε, tide.
 Ταμμιανζιμ, I pull; Ταμμιανζτ, a pull.
 Τάρτάιτ, a testing, trial.
 Τεαζμιαίμ, I meet.
 Τεαρ, south, at the south.
 Τείρθεαίμ, warming.
 Τειζιμ, go; may thou go.
 Τείζμιρ, we go, let us go (subj.).
 Τείζμιρ, let us go.
 Τειντεάν, space in front of the fire.
 Τεόνα, boundary.

Τευρ, rope.
 Τευζαμ, (large) quantity.
 Τιζε, thicker; τιυζ, thick.
 Τιομάναιμ, I drive.
 Τόζβαίμ, I lift, take, make prosperous; τόζβαίτ (τόζαιντ) τόζτα.
 Τοννα, a ton weight.
 Τοννααίμ, I wash (a corpse).
 Τριάζτεοίμ, beach-comber; —εατ, beach-combing.
 Τριάλλαερ, a trawler.
 Τριαν, a third.
 Τριοβλόρ, trouble.
 Τριορκαμ, sea-weed.
 Τυαίμ, opinion.
 Τυιρπιντ, κυμ ι ςτ., explain to.
 Τυιζε, straw.
 Τυιρ, measure (clothes, &c.).
 Τύιρθε, sooner.
 Τύμν, spinning-wheel. *Pron.* τύμαν.
 Υαιζ, grave.
 Υαλαα, burden, cargo.
 Υαεβάρ, horror, fright.
 Υετ, chest, bosom; υ. λεαζαε
 αμ, his chest leaning against.
 Υιμιζ, υιμε, on him. (From um.)
 Υίμλιρ, an implement.
 Υιμ, about, around; υμ
 έμάτνónα, in the evening.

SUPPLEMENTARY VOCABULARY

Δὲν μὰρ, I will say.

Δευραῖος, would be said.

Δευραίνῃ, I would say.

Ἀννηρό, hardship.

βαταιζε; p. 43, 23, probably
for βαταιζ with the ζ silent.
CΑΘΜΑ Š. Ъ., the sheep of
lame John.

Vanamail, modest, meek,
womanly.

Bocaine, a cake ready for baking, or a cake being baked.

Umín, a little fish.

ὄρυγας, ὀρυγας, a child's call
or chant to a snail.

Caillaac: ἀτά ἀν ἑ. ἀγαμ οἶτε,
says a woman who has
finished her spinning or any
such work before another.
Lit. "I have put the old
hag on you," I have made
you out to be an old woman
incapable of doing her work
rapidly, p. 44, 27.

Cαρὰ: nāp cαρὰ pιαθ cοιτōce,
 may they never come back.

Ceapaine, a slice of bread
buttered.

Clainne; Ruine c., one of the children.

Com̄γap̄ac̄, near, convenient.

Cor, a stir, tremor; $\Delta\zeta$
 $\tau\alpha\theta\alpha\iota\mu\epsilon\tau$ $\eta\Delta$ $\zeta\sigma\theta\iota$, going
 through the (last) tremors,
 dying, p. 40, 8.

Curo, portion, meal; to cump
ré a juite etc., p. 41, 16,
"he put his eyes (i.e. his

desire) beyond his (proper) portion while eating it."

He desired more food than was good for him.

Cúnac, moss.

Θεᾶσαι, dep. form of το-
ῦσαι.

Ῥεῖννα or ρεῖννα, dep. form of Ῥο-μῖνε. Ῥιννε or ρειν is now used frequently for absolute and dep. forms.

ῥεῖριξις, fut. ῥεῖρσόςσας, I
repair.

ΘΙΟΝΥΝΑΘ for θευνυαθ. Dep.
form.

ΘΙΟΝΥΔΙΝΝ for ΘΕΥΝΥΔΙΝΝ.

τοῦαιτο for το-ῦαιτο or
'ῦαιτο.

Ὁδευνταιρε, would be made,
would be done. Also, δευν-
ταιρε.

ἔμελλεν: so n-éir. an lá
ruar, (and) if the day were
to clear up, p. 42, 21.

φανηρα, a ring, barrel-hoop.

παλιτρεᾶς, pl. of παλι, a cliff.

ῥιὰ βμαρ, fever.

Ἰανναῖοι ἑαῖτ, telling stories of
the ancient Fenians, telling
romantic tales.

plateau, princely, generously.

Seatl: 11 5. le Lady máipe
mo leanb, my child is like
Lady máipe, p. 42.

5010, stealing.

Some, nearness, proximity.

ἱσφαῖς, a loan, a thing loaned.
ἱσφαῖς ἢ α-ἱσφαῖς αἰὼς, a
loan of the loans, said when
one lends what one has
borrowed.

ἱννῖν, there. Better, ἀννῖν.
ἱννῶ, here. Better, ἀννῶ.
ἱννῦν, yonder. Better,
ἀννῦν.

λεαα, -n, f., a cheek.
λεαῖνναῖς, new milk. For
λεαῖνλαῖς, lit. warm milk.
λέι: ἢλ δον ἡαῖς ὅαμ βεῖς
λέι, it's no use for me to be
at it (the fire), p. 45, 39.
λέιμ ἡῖε, for λέιμ ἡῖορῖνῖν, a
hare's leap, the disfigure-
ment known as hare-lip,
p. 44, 34.

μαομα ἡαῖς, a patch of
bright colour, a rainbow-
patch, p. 41, 18.
μέ, a call to sheep.
μεῖοῖς, *gen.* of μεῖος, whey.
μυλλᾶ, for μυλλᾶς or perhaps
μυλ, the top.

ἡεῖν-ῖν, disregard; neglect
ὀγεῖνταιὼς ἢ. ὅε ἢα
ῖῖαῖς, the potatoes would
be neglected.

ὀῖς, youth. "Youth never
returns, but sorrow returns
in the night," p. 45, 38.

ῖῖῖν, a noggin.
ῖῖῖα, a soft mass, a mess,
p. 45, 41.

σῖαῖς, story-telling.
σῖαῖς, a scholar, a learner.
σῖα ῖ, p. 42, 21: ἡῖορ ὅαα
λε ὅαῖν etc., a man would
not mind the hardship he

would suffer for a while in
the morning. . in com-
parison with losing the
whole day.

Seunap, a cleft. Seunap
ἡῖορῖνῖν, a hare-lip, p. 44,
34.

σῖαῖς, a fairy; ῖ. αῖ α ῖαῖ,
a fairy at his heel, pursuing
him.

σῖαῖς, a call to pacify sheep
σῖαῖς, a snail.

σῖαῖς, *pl.* -ῖν, a think-
ing, a thought.

σῖαῖς, a live-coal, or spark,
p. 45, 39.

σῖαῖς, same as ῖαῖς.

τῖαῖς, drawing, approach-
ing. Some pronounce it
τῖαῖς.

τῖαῖς, *lit.* welding; stirring
or boiling. It may be trans-
lated 'meal,' p. 40, 7. The
word is used of foods which
have to be kept stirred
when cooking.

τῖαῖς: ῖ ὅαῖς ἢ
ῖαῖς, close to the ditch,
p. 43, 24.

τῖαῖς, go, *impr.* 2 s.

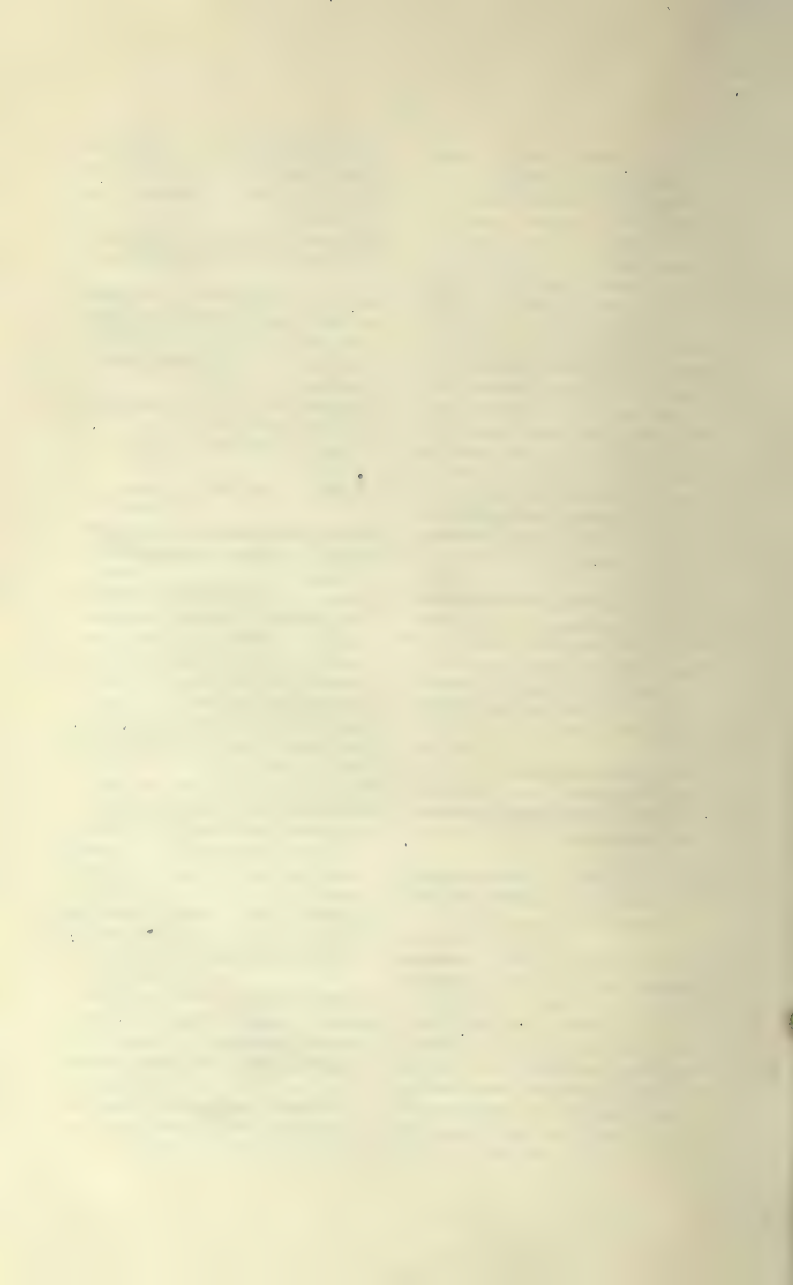
τῖαῖς, a mischief-maker.

τῖαῖς, a stalk of grass,
usually applied to the kind
known as 'crested dog's
tail.'

τῖαῖς: ἡῖ δον τ. ῖ ἢ
ῖαῖς, he is no judge
of the weather.

υῖαῖς, cream.

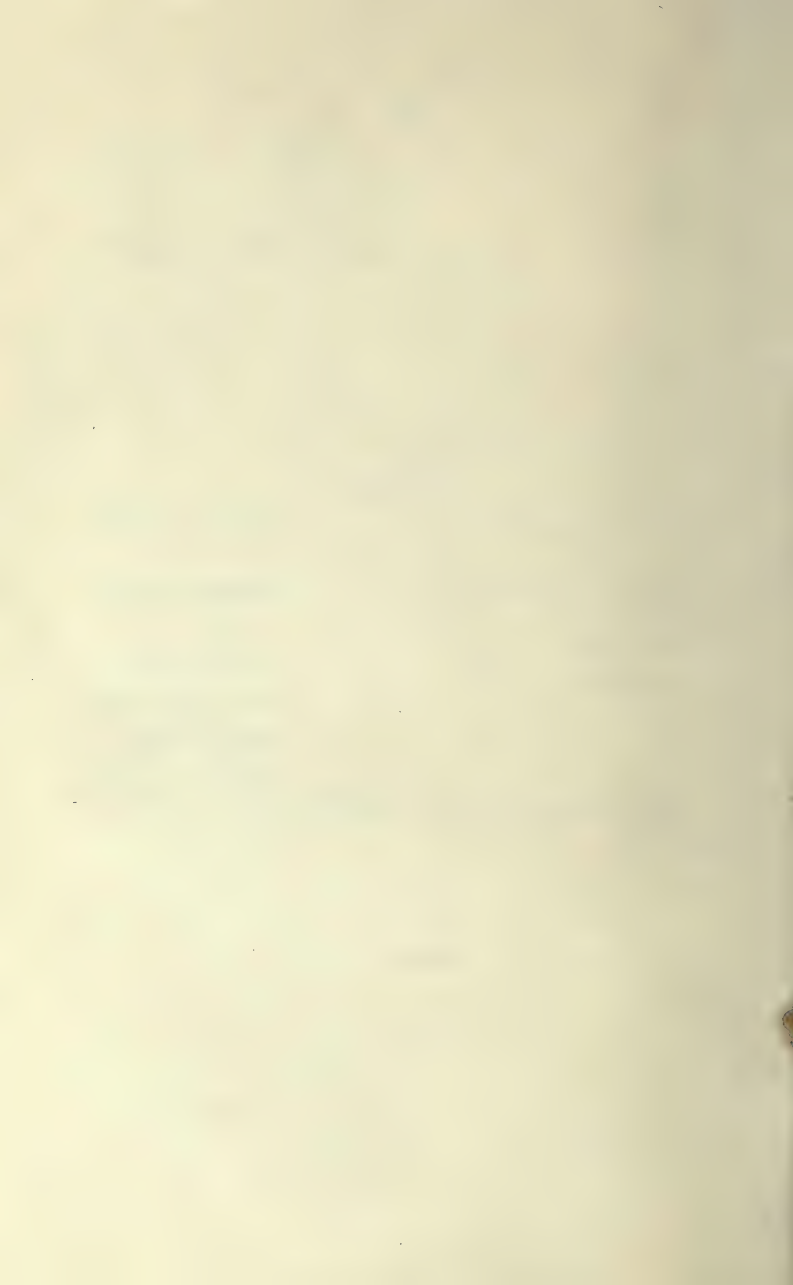
υῖαῖς, water, fluid; ῖ. ἢ
ῖαῖς, 'story-tell-
ing mixture,' a name applied
to a pot of over-boiled
potatoes, neglected because
of gossip or story-telling.



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			See note, p. 70.
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